

Tuqeen

international

AND SURELY, IT (THE QUR-AAN) IS THE TRUTH OF ASSURED

A NON-SECTARIAN
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PRISTINE PURITY OF
QUR-AAN AND SUNNAH

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**'EID-UL-AZHA
SPIRIT OF SACRIFICE (QURBAN)
OBITUARY**

**MEMORANDUM OF THE SECRETARY GENERAL OF THE
MUSLIM WORLD LEAGUE TO THE CHAIRMAN AND
MEMBERS OF THE US CONGRESS ON AL-QUDS (Jerusalem)**

163

WHEN WILL WE HAVE OUR TRUE CELEBRATION ?

167

NEWS AND VIEWS

KUWAIT TAKES STEP TO CURB DIVORCES

Accession Number

167

225769...
Date 9-2-95

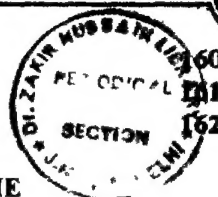
OUR-AAN MAJEED

**ARABIC TEXT, ITS TRANSLITERATION,
TRANSLATION AND COMMENTARY INTO ENGLISH.**

PART 15, CHAPTER 18, SOO-RA-TUL-KAHF

Verses 27 to 30 (To be continued)

96



*The Sacred verses of Holy Qur-aan and the Traditions of the Prophet (Sallallahu 'Alaihi wa
'Alaihi wasallam) have been printed for the benefit of our readers. You are asked to ensure their sanctity.
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Bis-mil-lah-rah-rah-ma-nir-rah-keem.

In the name of Allah, the All Compassionate, the Most Merciful

QUR-AAN AND SUNNAH

Indeed, the Best Word is the Word of Allah (i.e. Qur-aan-e-Majeed) and the Best Guidance is Sunnah of the Holy Prophet Muhammad (Sallallahu-'alaihi-wa-sallam). And the Best deeds are those declared definite and imperative (according to Qur-aan and Sunnah). And the Worst deeds are those invented by man himself (as part of Religion) and all such self-invented formulations are Innovations (Bid-'at) and every Innovation (Bid-'at) leads a man to Eternal Hell-Fire.

And who is more excellent in speech than the one who calls towards Allah while he himself does righteous deeds and says: Admittedly I am from the obedient ones' (Muslims). (Al-Qur-aan 41:33)

Explanatory Note :-

Whoever invites people towards Allah deserves great honour and is worthy of being listened to. His words are held in the highest esteem as evidenced below -

- That he calls people to Allah (the "Truth of Allah") without involving his 'self', in any way
- Every deed of his is based on Righteousness showing no divergence between his preaching and his conduct (i.e. his own words and actions), and
- He asserts himself as a Muslim, meaning that he associates himself with the 'Will of Allah', as if he is the full embodiment of Islam, as ordained by Him (Allah) and adopted by His Prophet Muhammad (Sallallahu 'alaihi wa sallam)

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Bis-mil-laa-hir-rah-maa-nir-rah-jeem

In the name of Allah, The All-Compassionate, the Most-Merciful

'EID-UL-AZHA

'Eid-ul-Azha is the day of remembrance of the unparalleled submission of Hazrat Ibrahim (*'alaihis salaam*) who in deference to Divine Command got ready to sacrifice in the way of Allah his only son Isma'il (*'alaihis salaam*).

In the Holy Quraan, Allah has sworn by ten nights (89:2) It is believed that the reference is to the first ten nights of Zil-hijjah. For the same period, Prophet Muhammad (*Sallallahu 'alaihi wa sallam*) said that the first ten days of Zilhijjah comprise a period for worshipful performances (Tirmizi / Ibn Majah).

During these ten days fall the Hajj, 'Eid-ul-Azha, and Qurbaani. The climax is reached on the 9th Zilhijjah when the Pilgrims have to perform the most fundamental function of Hajj, that is Woqoof-e-'Arafaat (the camp in the valley of Jabal-e-Rahmat), without which there can be no Hajj. After sunrise on that day when the sunshine is spread over, they set out from Mina for 'Arafaat and stay there until the sunset.

The next day, that is 10th Zilhijjah, is a thanks-giving day by way of offering special 'Eid-ul-Azha Prayer and Sacrifice. Allah says in Quraan Majeed:

" to your Lord turn in Prayer and Sacrifice " (108:2)

'Eid-ul-Azha is thus a day of feast and rejoicing, in the name of Allah.

We may now restate certain precepts and practices relating to 'Eid-ul-Azha.

Takbeer-i-Tashreeq :

It is a declaration of exaltation and glory of Allah. It is to be recited after every obligatory (Farz) Prayer, in congregation or alone beginning from the morning (Fajr) Prayer of 9th Zilhijjah, that is synchronising it with the time when the pilgrims in Makkah start their performance of Hajj by their march for camping in Mina, and upto the mid-afternoon (Asr) Prayer of 13th Zilhijjah.

It has also to be recited slowly on way to 'Eidgah or mosque for 'Eid-ul-Azha Prayer on the 10th of Zilhijjah.

It reads:

Al-laa-hu Ak-bar Al-laa-hu-Akbar

laa i-laa-ha il-lal-laa-hu wal-laa-hu

Ak-bar Al-laa-hu Ak-bar wa lil-laa-hil-hamd.

Allah is Most Great, Allah is Most Great

There is no god save Allah, and Allah is Most-Great

and all praises are for Allah.

First And Night Vigil :

Prophet Muhammad (*Sallallahu 'alaihi wa sallam*) said that during the first nine days of Zilhijjah, optional (Nafl) fasting for one day stands for fasting for one year; and the reward for remembrance of Allah during one of the ten nights is equal to the reward and blessings to be had in the Esteemed Night of Ramazaan (*Laila-tul-Qadr*). (Tirmizi / Ibn Majah).

Faithfuls generally keep fast on the 9th of Zilhijjah and keep awake in remembrance of Allah during the night preceding the day of 'Eid-ul-Azha.

Sunnah Before Prayer :

.. .. After getting up early in the morning of the day of 'Eid-ul-Azha, it is commendable to take bath, to use tooth stick (Miswakk) to cleanse the teeth, to put on the best, neat and clean dress, to apply perfume, and

(Continued on Page 150)

SPIRIT OF SACRIFICE **(QURBANI)**

In Islam Sacrifice, commonly known as Qurbani, means slaughter of a permissible animal in the name of Allah on the 10th, 11th, or 12th of the Islamic month of Zilhijja. It is Sunnah (a symbolic obligation) practised by Holy Prophet Muhammad (Sallallahu 'alaihi wa sallam) as an essential religious rite in memory of the sacrifice performed by Hazrat Ibrahim (alaihis salaam)

Allah put Hazrat Ibrahim

(Continued from page 148)

'EID-UL-AZHA

to defer the breakfast till the meat of Qurbani is available for that purpose as a token of feast from Allah.

Prayer :

'Eid-ul-Azha Prayer is identical to that of 'Eid-ul-Fitr. It comprises two units (rakaat) It is essential (Waajib) It has to be offered in congregation on the 10th Zilhijjah in early hours of the day.

Method of Prayer :

The way of Prayer for 'Eid-ul-Azha has only one departure from an ordinary two unit (rakaa't) Prayer, that is, it has six extra Takbeerat, three in each rakaa't. (For details, one had better refer to a guide book on Prayers).

Sermons :

Compared to Fiday sermons (Khutbah), 'Eid sermons have only two differences. First, 'Eid sermons are delivered after the Prayers. Second, 'Eid sermons are not obligatory (Farz) but essential (Waajib). The listening of 'Eid sermons is as essential as those of Fridays.

(alaihis salaam) to a most difficult trial the details of which are described in Quraan Majeed.

"O my Lord! Grant me (Abraham) a righteous (son)!" So We gave him the good news of a boy ready to suffer and forbear. Then, when (the son) reached (the age of) (serious) work with him, he said 'O my son! I see in vision that I offer you in sacrifice, now see what is your view! (The son) said "O my father! Do as you are commanded. You will find me, if Allah so wills, one practising patience and consanguinity!"

So when they had both submitted their wills (to Allah), and he had laid him prostrate on his forehead (for sacrifice), We called out to him "O Abraham! You have already fulfilled the vision!" -- thus indeed do We reward those who do right. For this was obviously trial -- and We ransomed him with a momentous sacrifice and We left (this blessing) for him among generations (to come) in later times. "Peace and salutation to Abraham" (37:100-109)

This is the origin of Islamic precept of Sacrifice in fulfilment of Allah's command provided in Quraan Majeed

"to your Lord turn in Prayer and Sacrifice" (108:2)

The aim of Sacrifice, like all other fundamentals of Islam, is to imbibe piety and self-righteousness. It also promotes the spirit of sacrifice for a right cause. To explain its purpose, Allah says in Quraan Majeed

"It is not their meat, nor their blood, that reaches Allah. It is your piety that reaches Him" (22:37)

Prophet Muhammad (Sallallahu 'alaihi wa sallam) said, "On the 10th of Zilhijjah, there is no better act in view

of Allah than shedding the blood (of slaughtered animals). And verily sacrifice earns approbation of Allah even before the drop of blood (of slaughtered animal) falls on the ground. Hence you should offer it in good spirit. For every hair of the sacrificed animal, there is a blessing." (Tirmizi / Mishkat / Masnad Ahmad).

We propose to deal with the precepts and practices pertaining to Qurbani, according to Hanafites.

Upon Whom Due

Qurbani, like Zakat, is essential for one who has the financial means and savings that remain surplus to his own needs over the year. It is essential for one's own self. However, an animal can also be offered for each member of one's family. It may be offered, though it is not essential, for one's deceased relations too in the hope of benediction and blessings for the departed souls.

What to Sacrifice :

All the halal domesticated or reared quadrupeds can be offered for Qurbani. Generally, slaughter of goats, sheep, rams, cows, and camels is offered.

Sharing :

It is permissible for seven persons to share the sacrifice of a cow or a camel on the condition that no one's share is less than one-seventh and their intent is to offer Qurbani.

Age of Sacrificial Animals :

Sacrifice of less than one-year-old goat or sheep (unless the sheep is so strong and fat that it looks to be full one-year-old) is not in order. Cow should be at least two years old. Camel should not be less than five years old.

Disqualifying Defects :

Sacrifice of an animal will not be in order if it is one-eyed, or

blind, or has lost one-third or more of its eye-sight, or one-third or more of its tail, or its ear has been cut off, or it is lame, or its bones have no marrow, or it has no ears by birth, or its horns have been broken from their roots, or it has no teeth at all. If the number of teeth intact exceeds the lost ones, it is permissible. If it has no horns by birth, or has less than one-third broken horns, it is permissible.

Distribution of Meat :

One should eat the meat of the sacrifice, give it to his relations and friends, and also to the poor in charity. One-third should be given in charity, but if it be less it will not be a sin.

Injunctions as to Skin, etc.:

It is not permissible to give a portion of the meat, or the skin, of the slaughtered animal as wages. They should instead be given to the needy in charity. Even the rope and cover of the sacrificed animal should be given away as charity.

Injunction as to Sacrifice-Giver

It is commendable that one who intends to offer a sacrifice should refrain from having a haircut, a shave, and pruning of nails, from the 1st of Zilhijjah (upto the time he has performed the sacrifice). (Muslim)

Intention :

In the first instance, one who intends to offer sacrifice should make an intention to that effect.

Method of Sacrifice :

A slaughter animal should be laid on its left side facing Ka'bah and its throat cut open with a sharp knife, and its blood allowed to drain. In the case of a camel, it should be allowed to remain standing after its left fore-leg has

been stringed. A sharp spear should, then, be thrust in its breast and in both sides of its neck, and the blood allowed to drain.

Invocations :

First recite:

Bis-mil-la-hir-rah-maan-nir-raheem,

(In the name of Allah the All Compassionate, the Most Merciful.)

When the sacrificial animal is laid on the ground facing Ka'bah, recite :

In-nee-waj-jah-tu waj-hi-yal-lil-la-zee fa-ta-ras-sa-maa-waa-ti wal-arz 'alaa mil-la-ti Ib-raa-hee-ma ha-nee-fanw-wa maa a-na minal-mush-ri-keen. In-na sa-laa-tee wa nu-su-kee wa mah-yaa-yee wa ma-mac-tee lil-la-hi rab-bil 'aa-la-meen. Laa-sha-ree-ka la-hoo wa bi-zaa-li-ka u-mir-tu wa ana mi-nal mus-li-meen min-ka wa la-ka -- (Abu Dawood).

(I have turned my face to One Who is the Creator of the heavens and the earth. I am, with full faith, one of the religious community of Ibrahim (Abraham) and I am not at all one of the idolators. My Prayer's my offering sacrifice, my life and my death are all for the Lord of all the worlds. There is no partner of His and that is what I have been ordained. And I am one of the Muslimeen (O Allah, the slaughter animal is a gift) from You and (I offer it in sacrifice) to You.

While salughtering, and until the blood is drained out of the animal, recite :

Bis-milla-hi-Al-la-hu Ak-bar.

(In the name of Allah; Allah is Most-Great.)

After the slaughter, recite :

Al-laa-hum a-to-qab-bal-hu-min-nee ka-maa ta-qab-bal-ta-min ha-bee-bi-ka Mu-ham-madin wa kha-lee-li-ka Ib-raa-heem ('Alaihi-mus-salaam).

(O Allah: Accept it from me as You did accept from Your beloved Muhammad (Sallallahu 'alaihi wa sallam) and Your friend Ibrahim ('alaihi salaam)).

It is enough to make the resolve in one's mind to offer Qurbani, and not to pronounce compulsorily the intent or the invocations orally.

OBITUARY

Maulana Syed Salman Nadvi, Professor of Islamic Studies in the University of Durban-Westville, South Africa, breathed his last on February 08, 1998.

Born in India, Maulana Salman was the worthy son of Maulana Syed Sulaiman Nadvi, a renowned Islamic scholar of the subcontinent and the author of the world renowned biography of the Holy Prophet (Sallallahu 'alaihi wa sallam) titled Siratun-Nabavi in eight volumes.

The deceased, besides rendering his services in the University, spent his life in spreading the message of Islam in South Africa.

Only the last year he visited his birthplace in India. During his sojourn in New Delhi he delivered a lecture on Dawah Work in South Africa, and also spoke to the Urdu weekly, Nai Duniya on the subject. May merciful Allah shower His choicest blessings on the departed soul.

MEMORANDUM OF THE SECRETARY GENERAL OF THE MUSLIM WORLD LEAGUE TO THE CHAIRMAN AND MEMBERS OF THE US CONGRESS ON AL-QUDS (Jerusalem)

(The Memorandum of the Secretary General of the Muslim World League (Makkah al-Mukarramah) to the Chairman and Members of the US Congress on Al-Quds (Jerusalem) is reproduced below to draw the attention of all those who claim to be the well wishers of humanity.

-- Editor.)

*Distinguished Chairman,
Members of the Congress,*

Kindly accept our best compliments.

In my capacity as the Secretary-General of the Muslim World League an international, non-governmental organization, based in the Holy City of Makkah al-Mukarramah with representation of Muslim organizations on its various councils, I would like to state that, the Muslim World League has been monitoring the ongoing events, as well as the Israeli measures and operations in Al-Quds (Jerusalem), which are designed to transform the demographic and geographic aspects of the Holy City Arab inhabitants are evicted from their districts to make way for new settlements designed to house Jewish settlers in violation of resolutions adopted by both the UN and the Security Council-- the mouthpiece of the international community at large.

Moreover, this Secretariat has been monitoring international attitudes towards Al-Quds, including, of course, the attitude of the US Congress which recently voted to .

- 1) Recognize Al-Quds (Jerusalem) as the unified capital of Israel,
- 2) Move the US embassy to Al-Quds according to the demand made by Senator Bob Dole, by May 31st 1999
- 3) Allocate one hundred million dollars (\$100,000,000) for the construction of a US embassy in Al-Quds
- 4) Curtail American aid to the Palestinian Authority, until it ends its opposition to the sale of Palestinian land to Jews

Accordingly, by virtue of my responsibility as the Secretary - General of the Muslim World League - the mouthpiece of a quarter of the world's population, I would like to call your attention to Muslim grievances and aspirations with regard to the city of Al-Quds - Jerusalem

*Distinguished Chairman,
Members of the Congress,*

Historical documents show that, since the dawn of history, Al-Quds (Jerusalem) has always been a highly regarded Arab city. It was inhabited by the Arab Canaanites and Yabusid tribes, and its mention

in the Glorious Qur'an and the Hadith (tradition of Prophet Muhammad - Sallallahu 'alaihi wa sallam), has earned it both a significant and cherished position in the hearts of all Muslims who regard it as a part of their history. They are deeply attached to it, and are prepared to defend it against any aggression. Both its religious history and sanctuaries are strongly connected with their basic tenets.

Although, it is ^{not over} the years, Al-Quds ^{erred, though} has been exposed to ^{for one's} ownership has been transferred to the invaders. For ^{the hope} twelfth century domesticated or (Jerusalem) v ^{its can be offered} colonized by ^{generally, slaughter} about seventy ^{ars, it crows and} Persian invaders in 586 BC, followed by Alexander the Great in 332 BC, and the Romans in the year 70 A.D. But, its Arab inhabitants have always driven away the invaders, and kept the city as a purely Arab city, and it remained like that until the Islamic conquest in the sixth century, in the year 23 A.H. when the Muslims named it "Baitul Maqdis".

Moreover, in the same manner as it was exposed to foreign occupation before the advent of Islam, Al-Quds was the object of invasion - after the emergence of Islam. In the medieval era,

Crusaders coming from Europe entered the region, and after the Second World War, Palestine and its capital Al-Quds were placed under the British Mandate. Nevertheless, the colonial forces finally left, and Al-Quds remained both as an Arab and an Islamic city as ever, and maintained its distinguishing features.

With the exception of the Israelis who claim it to be a Hebrew city in total disregard of the historical fact that the city was first established by the Arab Canaanites at the beginning of the Bronze Age, no invading or occupying power ever dared to alter the features of the Holy city. ~~Moreover~~ fact that the Arabs,

It is not possible that archaeological portion of the old history books, the site of Palestine two thousand six hundred years before the Hebrew ~~invention~~ fact that the cover of the ~~the~~ Al-Quds in the should be given ~~it~~ did not exceed **Injunction as to 25 years, and the**

It is common knowledge that the presence in Palestine dwindled during the Roman and Byzantine rule when most Jews of Palestine embraced Christianity, go a long way to disprove all claims that Al-Quds (Jerusalem) and Palestine belong to the Jews.

Subsequently, Islam became the religion of the majority of the people of Palestine, and during the European invasions of the 15th and 16th centuries, the number of Jews further declined to 250, and only increased to about 1500 after the arrival of the Spanish Jews following the calamity that befell them and the Muslims in Andalusia in the year 1492.

Furthermore, a closer look at the history of the region will show that, over the centuries, Palestine, and Al-Quds, for that matter, have been the abode of the Palestinians, as well as a passage way and a coveted destination for various peoples, military expeditions and for the believers in Divine faiths, and the Palestinians, according to objective writers, have always provided those believers with an atmosphere of tolerance, freedom of worship, protection and hospitality.

In later years when the crusades began, Muslim values and sanctuaries were subjected to violations and transgression at the hands of individuals, countries and groups, and the situation became stable once again only when Salahuddin retook the city and the rest of the holy places in Palestine.

Under the Islamic rule, the followers of the three Divine religions lived together in peace, and visitors for religious purposes as well as persons fleeing persecution were received by the Palestinians with open arms.

However, after the Second World War, when Jews of various nationalities began to converge on Palestine, and the subsequent establishment of the state of Israel in 1948 following the Balfour declaration of 1917, which offered the Jews a national homeland in Palestine, Al-Quds has been the object of continuous violations.

Since then Israel has perpetrated all forms of aggression against this Arab country and its institutions, especially against the city of Al-Quds (Jerusalem) - the subject of this memorandum which

has suffered serious violations. Its Arab and Islamic features have been drastically altered by the Israeli authorities.

Most of its inhabitants were forcefully evicted to make way for Zionist settlers, while excavation works persisted and tunnels were dug under the foundations of the blessed Al-Aqsa Mosque.

For a more clear idea about the transgression against the Great Mosque, and the malicious schemes drawn by the successive Israeli governments in this regard, it suffices to state that, in the wake of the 1967 War, when Israel occupied Al-Quds (Jerusalem), it immediately began to implement definite policies against the Al-Aqsa Mosque in utter disregard of Muslim feelings. First, large-scale excavation under the Holy Mosque was undertaken under the pretext of searching for Jewish antiquities, although the real motive was to weaken the foundations of the Holy Mosques and eventually ruin it.

Hence, in response to a question in this regard, former army Rabbi, Goren pointed out that the building of a Jewish temple in place of the Holy Mosque would be possible in the event of its decay and demolition caused by natural elements.

However, when the excavations failed to achieve the desired goal as a result of the resistance by both the Muslim and international public opinion, the Holy Mosque was deliberately set on fire on August 21, 1969, by a person the Israelis claimed was a lunatic.

Nevertheless, attempts to

change the characteristics of Al-Quds continued unabated.

Later on, in another bloody episode, a so-called Israeli lunatic indiscriminately opened fire on Muslims praying at the "Dome of the Rock" Mosque with the aim of terrifying and driving them away from performing their religious rites. This was followed by another episode during which another Israeli lunatic indiscriminately opened fire on Muslims at the Al-Ibrahimi Mosque in Hebron, killing scores of Muslims who were engaged in prayers at the Mosque.

There are other examples of the continued Israeli aggression on Al-Aqsa Mosque, as well as on the Arab and Islamic institutions in the Holy City of Al-Quds, as recorded in the complaints lodged with both the Security Council and the General Assembly of the United Nations, including recent attempts by the Netanyahu Government of digging a tunnel under the Holy Mosque, the establishment of new settlements in the eastern part of occupied Al-Quds (Jerusalem) and confiscation of the identity cards of its Palestinian inhabitants.

Now the question is, what is the future of Al-Quds supposed to be? How do we get to this future? Al-Quds is suffering under the yoke of the Israeli occupation and violations, and the entire world has expressed consternation in various ways, especially through the resolutions of the Security Council.

For example, after considering the condition of Al-Quds and the other territories occupied in 1967 during numerous sessions, the Security Council adopted a

number of resolutions barring Israel from tampering with Al-Quds (Jerusalem) or causing any changes in its geographical position, or treating it as its capital. In this regard, a special reference may be made to resolutions 242 and 338, which clearly consider Al-Quds as part of the occupied Arab territories, and resolution 252 of May 21, 1968, which says that, all administrative or legislative measures, or any actions, which could alter the legal status of Al-Quds, should be considered null and void and urged Israel to desist from such actions, and resolution 267 of July 3, 1969 which urged Israel to abide by the provision of resolution 252.

Moreover, in resolution 271 of September 15, 1969, the Security Council deeply deplored the damage caused by the outbreak of fire in the Al-Aqsa Mosque on August 21, 1969. The Council then reaffirmed its stand on resolutions 252 and 367 by insisting that any destruction or defilement of Islamic sanctuaries, or any encouragement or connivance at such action poses a threat to international peace and security.

Also, in September 25, 1971, the Security Council adopted resolution 298 in which the Council reaffirmed its position with regard to previous resolutions, and made a special reference to resolutions 465 and 476, which considered all administrative and legislative measures taken by Israel with a view to altering the status of Al-Quds, null and void.

Resolution 478 of 1980 regarded the transfer of embassies and other diplomatic missions to

Al-Quds an illegal act. This resolution, together with the other resolutions, regarded as null and void, the law passed by Israel to declare Al-Quds its unified capital, and likewise, all measures designed to change the Holy City's geographical and demographic status and violation of the sanctity of both the Islamic and Christian sanctuaries with the aim of replacing the Holy City's original characteristics with a Jewish character.

Moreover, in resolution 1073 adopted on September 28, 1996, the Security Council expressed deep concern about the serious deterioration of conditions in Al-Quds and regarded Israel's digging of a tunnel under the Holy Mosque as the direct cause of this state of affairs.

Hence, the international community, especially the United States of America, in its capacity as one of the advocates of a just and comprehensive peace in the region, is called upon to avoid dealing with the Israeli occupation authorities in a manner that may be construed as implicit recognition of the status quo imposed by Israel through its declaration of Al-Quds (Jerusalem) as the capital of the Jewish state.

At this juncture, it may be recalled that the people of Palestine have -- through their legitimate leadership and national authority -- already declared their commitment to international legitimacy, as well as their determination to fulfil their obligations within the international community.

Likewise, through the resolutions adopted by the Organization of the Islamic Conference at both the summit and ministerial levels, the Muslim community has -- through the Muslim World League and other non-governmental Islamic organizations -- has expressed its willingness to commit itself to the international legitimacy

Therefore, the international community, and, in particular, the United States of America must in turn fulfil its obligations by pursuing a practical policy towards the Israeli occupation of Al-Quds and other Arab territories. Indeed the past years have proved beyond doubt that individual or collective declarations are not enough, and that merely passing resolutions without adopting practical policies towards their implementation cannot restrain the Israeli aggressors from persistence in their violations

It has become abundantly clear by the policies pursued by the Israeli occupation forces that the Jewish state is continuously in the habit of committing excesses, such as the continued setting up of settlements on the eastern parts of Al-Quds (Jerusalem), and the demolition of houses belonging to Palestinians. That is all the more why Israel is unwilling to take steps towards peace, and that is why it is all the more imperative on the super powers, especially the United States of America, to fulfil their obligation, by imposing a just and comprehensive peace and accordingly, by helping the Palestine National Authority carry

out its duties, and fulfil its obligations in accordance with the concept of international legitimacy.

In fact, a just and comprehensive peace can only be achieved by finding the right solution to the problem of Al-Quds, in particular, and the problem of Palestine, in general, in a manner that will enable the people of Palestine to exercise their fundamental national rights, by returning to their homeland, enjoying the right of self-determination and establishing their independent state

As a first step towards achieving this end, Israel must pull out of the occupied Arab territories, including Al-Quds (Jerusalem) and implement UN resolutions concerning Palestine

*Distinguished Chairman,
Members of the Congress,*

Every community has its unique values, culture and symbols. Territory, is one of the repositories of those values and symbols. The community's value rises higher, if the territory is directly connected with the community's relations with God, i.e. when the territory represents a place of worship or a Divine message.

This is how sanctity and values are formed. The status of Al-Quds (Jerusalem) in the eyes of the Muslim, emanates from both the sanctity and values it embodies. Al-Quds is the land that houses the Al-Aqsa Mosque, and the point of beginning of Prophet Muhammad's (Sallallahu 'alaih wa sallam) nocturnal journey and subsequent

ascension to the heavens where the five obligatory prayers a Muslim must offer daily were commanded by the Almighty.

The relation between a Muslim and Al-Quds is therefore, deeply rooted in religion. Moreover, from the time the rightly-guided Caliph, Omar bin al-Khattab (Razi Allahu 'anhu), took it over, until the time Salahuddin retrieved it from the hands of outside invaders, Al-Quds became a shining example of the way Muslims are wont to treat others.

Thus, the relation between the Muslim and Al-Quds has a political as well as a cultural background. Throughout the ages, Muslims have upheld, and would continue to uphold the sanctuaries of Al-Quds

Al-Quds is both a symbol of the sanctity of Divine religions, and a model of coexistence. All forms of disputes emerging in Al-Quds were referred to God's judgement, which is the most equitable judgment

We cherish the hope that, all the distinguished Members of the US Congress would be able to understand that, Muslims demand nothing except justice, and cessation of aggression and injustice against man, environment and culture.

*Distinguished Chairman,
Members of the Congress,*

In the light of the foregoing historical reality and Israel's defiance of will of the international community, as manifested by the prevailing situation in Al-Quds (Jerusalem), the Muslim World League would like to emphasize

that, the recent decision of the US Congress to consider Al-Quds (Jerusalem) as the external capital of Israel, apart from being a gross injustice, is detrimental to the credibility of the US attitude towards maintaining peace and security in the world. The decision, not only entangles the government and the people of the United States of America in problems relating to international law, and the historical rights of the Muslim inhabitants of the Holy City, but also stands at variance with the resolutions of the UN and the Security Council.

Hence, while placing this brief memorandum before the august house of the US Congress for consideration and subsequent adoption of positions compatible with historical facts, the Muslim World League cherishes the hope that, while doing so, the Congress would also take the strong relations binding the US with Muslims, as well as the various real interests of the American people into consideration. Indeed, it is not unbecoming of the US Congress to speak out the truth, even if, in doing so, it would have to retract its position and nullify its decision, which is seen by Muslims as one not taken by the US Congress, but either by the Israeli Knesset or the fanatic government of Benjamin Netanyahu.

In conclusion, the Muslim World League would like to convey its compliments to the august Congress -- the elected representative House of the greatest country on earth.

Indeed, it is expected that the Congress would make all possible

efforts to abide by the provisions of international law that outlaws occupation of other people's territory by force, so that the aggressor is not rewarded for committing acts of aggression.

Moreover, the Muslim World League would like to prevail upon the Members of the US Congress, who belong to various religious and ideological persuasions, to stand up against the forces of violence and to persuade Israel to desist from the acts of demolishing Palestinian homes and the evicting forcefully the Arab inhabitants of Al-Quds from their homes.

Peace must be restored to the Holy City and its Muslim, Christian and Jewish inhabitants. Peace and happiness would no doubt reign supreme everywhere in the world when international treaties, norms and laws are solemnly respected.

Dr. Abdullah bin Saleh al-Obeid
Secretary General
The Muslim World League

NEWS AND VIEWS

KUWAIT TAKES STEP TO CURB DIVORCES

The Waqf Ministry in Kuwait has begun distributing a guidance book to newly-weds which explains how to overcome and face family problems. They are also being given video and audio cassettes and a booklet covering various social topics to help the couples enhance love and affection. This comes within a frame work of a new project called the "House of Family Happiness" and aims at curbing divorce cases and ensure social security for the family. The project provides for a follow-up, studying common reasons for divorce, besides guiding the new couples to effective methods of education and management of family affairs. The Waqf Ministry will organise during the current year several courses for couples.

(Courtesy : Radiance Viewsweekly)

WHEN WILL WE HAVE OUR TRUE CELEBRATION ?

When Muslims stop being Muslims by name only and become sincere practising Muslims

When Muslims regard their Muslim brothers as parts of their own body

When Muslim countries and their people unite together under the banner of Islam

When there will be one united voice of the Muslims throughout the world free from division and disunity.

When they make it their aim

to live honourable lives and die honourable deaths

When the sacred city of Jerusalem and the Muslim land of Palestine becomes free from unlawful occupation

When the Muslims in Kashmir, the Philippines, etc gain the right of self-determination and win their freedom.

When hypocrisy and insincerity are eradicated from the Muslims and justice and honesty are established.

CHAPTER 18

SOO-RA-TUL-KAHF

(Continued from March 22, 1998 Issue)

SECTION 4 (Continued)	RU-KOO' 4 (Continued)	روكوع ٤ (سُبُح)
27 And recite what has been revealed to you from the Book of your Lord	27. <i>Wat-lu māa oo-hi-ya i-lai-ka min ki-taa-bi rab-bik.</i>	وَأَنزِلْ مَا أَوْحَىٰ إِلَيْكَ مِنْ كِتَابِ رَبِّكَ
There is no one who can change His Words,	<i>Laa mu-bad-di-la li-ka-li-maa-tih.</i>	لَا يُغَيِّرُ لِكَلِمَتِهِ
and besides Him you shall never find a refuge	<i>Wa lan ta-ji-da min doo-ni-hee mul-ta-ha-daa.</i>	وَلَنْ تَجِدَ مِنْ دُونِهِ مُلْتَحَدًا ⑤
28 And restrain yourself along with those	28. <i>Was-bir naf-ʿa-ka ma-ʿal-la-zee-na</i>	وَاصْبِرْ نَفْسَكَ مَعَ الَّذِينَ
who invoke their Lord morning and evening,	<i>yad-ʿoo-na rab-ba-hum bil-gha-daa-ti wal-ʿa-shiee-yi</i>	يَدْعُونَ رَبَّهُمْ بِالْغَدَاةِ وَالْعَشِيِّ
desiring to gain His pleasure,	<i>yu-ree-doo-na waj-ha-hoo</i>	يُرِيدُونَ وَجْهَهُ
and let not your eyes turn away from them in desiring the adornment of the worldly life,	<i>wa laa ta-ʿdu ʿai-naa-ka ʿan-hum tu-ree-du zee-na-tal-ha-yaa-tid-dun-yaa</i>	وَلَا تَعْدُ عَيْنُكَ عَنْهُمْ
and do not follow him whose heart We have made unmindful of Our remembrance	<i>wa laa tu-tiʿ man agh-fal-naa qal-ba-hoo ʿan zik-ri-naa</i>	يُرِيدُونَ نَفْسَهُ الْخَوَافَةَ الدُّنْيَا
and who follows his own desires and whose affair has gone beyond all bounds	<i>wat-ta-ba-ʿa ha-waa-hu wa kaa-na am-ru-hoo fu-ru-taa.</i>	وَلَا تَتَّبِعْ مَنْ أَغْفَلْنَا قَلْبَهُ عَنْ ذِكْرِنَا
29 And say The Truth is from your Lord	29. <i>Wa qu-lil-haq-qu mir-rab-bi-kum.</i>	وَاتَّبِعْ هَوَاهُ وَكَانَ أَمْرُهُ مُرْطَبًا ⑥
Then whoever wills, may believe (in it),	<i>Fa-man shāa-a fal-yu-ʿminw</i>	وَقُلِ الْحَقُّ مِنْ رَبِّكَ
and whoever wills may, disbelieve (in it).	<i>wa man shāa-a fal-yak-fur</i>	فَمَنْ شَاءَ فَلْيُؤْمِنْ
We have indeed prepared a fire for the wrongdoers	<i>In-naa a-tad-naa li-z-zaa-li-mee-na naa-ran</i>	وَمَنْ شَاءَ فَلْيُكْفُرْ
		إِنَّا أَعْتَدْنَا لِلظَّالِمِينَ نَارًا

the smoke of which will envelope them (like a tent)	<i>a-haa-ta bi-him su-raa-di-qu-haa.</i>	أَحَاطَ بِهِمْ سُرَادِقُهَا
And if they cry for help, they will be helped with water like molten brass that shall scald the faces	<i>Wa ieen-yas-ta-ghee-soo yu-ghaa-soo bi-māa-in kal-muh-li yash-wil-wu-jooH.</i>	وَأِنْ يَسْتَغِيثُوا يُغَاثُوا بِمَاءٍ كَالْمُهْلِ يَشْوِي الْوُجُوهَ
How dreadful shall be that drink, and how evil that resting place!	<i>bi'-sash-sha-raab. Wa sād-at mur-ta-fa-qaa.</i>	يُسَّ الشَّرَابِ وَسَادَتْ مُرْتَفَقًا
30 Surely, as for those who believed and did virtuous deeds, we do not waste the reward of him who does a good deed	30. <i>In-nal-la-zee-na aa-ma-noo wa 'a-mi-luṣ-ṣaa-li-haa-ti in-naa laa nu-dee-'u aj-ra man ah-sa-na 'a-ma-laa.</i>	إِنَّ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ إِنَّا لَا نُضِيعُ أَجْرَ مَنْ أَحْسَنَ عَمَلًا

COMMENTARY

SECTION - 4 (Continued)

VERSES NO. 27-28 : Now the Holy Prophet (*Sallallahu 'alaihi wa sallam*) has been commanded to recite to the servants of Allah the verses revealed to him (*Sallallahu 'alaihi wa sallam*) in the form of the Quraan in which there is no alteration or corruption, whatsoever Allah has also asserted that there is no place of refuge other than with Him. That there is no alteration in the words of the Holy Quraan has been asserted with emphasis by Almighty Allah at many places in His Book (the Holy Quraan) Verses 34, 116 and 64 of Soorahs 6 and 10 respectively, may be seen

In the next verse Almighty Allah has Commanded the Holy Prophet (*Sallallahu 'alaihi wa sallam*) and through him, the entire Muslim Ummah, to suppress his desires and control his self, along with those who call upon and remember their Lord (Allah) morning and evening with an ardent desire in their hearts to see Him and receive His pleasure. Allah has also asked him (*Sallallahu 'alaihi wa sallam*) never to overlook such poor but sincere and righteous Companions (i.e. Hazrat 'Ammar, Hazrat Suhaib, Hazrat Bilal, etc.) in preference to the members of the richer classes of the population, as this would reflect a preference to the charms and temptations of the world. Allah has commanded His Messenger (*Sallallahu 'alaihi wa sallam*) further not to follow those worldly-wise people whose hearts He has turned away from His remembrance and who are hankering after their desires and lusts, and who are always transgressing the limits imposed by Allah and His Messenger (*Sallallahu 'alaihi wa sallam*). It would not be out of place to make a passing reference here to the rough behaviour of the Holy Prophet (*Sallallahu 'alaihi wa sallam*) with a poor and blind Companion Hazrat Ibn Maktoom at which Allah expressed His displeasure. The details may be seen in Soorah 80 'A-basa in part 30 of the Holy Quraan

VERSES NO.29-30 : In these verses Almighty Allah has first asserted that all truth belongs to and converges on Him. As regards the matter of accepting this truth and believing or disbelieving in Him, He has left it to the discretion of His servants. For those who choose to reject Allah and disbelieve in Him, Allah has prepared (the punishment of) Hell-Fire encircled with curtains, like the walls and roof of a tent. If they ask for relief with water they will be offered water like puss or melted brass which will scald their faces. How dreadful, indeed, a drink and an inconvenient and uncomfortable a couch to recline on!

In contrast to these, Almighty Allah describes the blissful state of those who have believed in Allah and done good deeds. Allah shall not let their good deeds go waste, but shall repay their righteous deeds in full

(To be continued)

المدنية المقدسة وسكانها من المسلمين والمسيحيين واليهود السلام والأمن الذي فقده في ظل الاحتلال الاسرائيلي ونأمل من خلال التوصل إلى ذلك أن يكون العالم بأسره عالمًا سعيداً يدعم السلام إذا ما تم احترام المواثيق والاعراف والقوانين الدولية

أمين عام رابطة العالم الإسلامي

د. عبد الله بن صالح العبيد

القانون الدولي وشرعته التي تنص على عدم جواز احتلال أراضي الغير بالقوة هو المنطلق الأساسي لتشريعاته وقوانينه وتعامله مع قضايا الحرب والسلام في العالم وأن لا تكافيه للعددي على عدوانه وإن الرابطة تهيب بأعضاء المجلس الموقر أن يقفوا جميعاً، بفض النظر عن انتماءاتهم الدينية أو الايدولوجية ضد سلطة العنف، والاحتلال الاسرائيلي، ومنع اسرائيل من ممارسة سياسة التطهير الجماعي ضد السكان العرب الاصليين للمدينة من خلال تهديم بيوتهم واجبارهم على مغادرتها وأن يعيد إلى

والهكم اله واحد..

ومن ثم مميها حما إلى السماء والارض من هذا الوجود ، هذا الوجود الذي لا يطبق كوكبه ، ولا يطبق مطربه بقاء هذا الصنف من الخلائق المقطوعة الجسور .
اذلك اتحه السياق القرآني دأنا إلى الحديث عن وحسدة الألوهية ، بوصفها التصحيح الضروري للتصور ، والقاعدة الاساسية لآقامة هذا الصور .. ثم لآقامة سائر القواعد الاخلاقية والطم الاجتماعيه المستتة من هذا الصور .. تصور وحسدة الألوهية في هذا الوجود .. « والهكم اله واحد .. لا اله الا هو .. الرحمن الرحيم » .

ومن وحدانيه الألوهية التي يؤكد هذا التأكيد بشئى اساليب التوكيد يتوحد المصور الذي يتجه إليه الخلق بالمعبودية والطاعة ، وتتوحد الجهة التي يتلقى منها الخلق قواعد الاخلاق والسلوك ؟ ويتوحد المصدر الذي يتلقى منه الخلق اصول الشرائع والقوانين ، ويتوحد المنهج الذي يصرف حياة الخلق في كل طريق .

اقام الاسلام التصور الايماني في نفوس اتباعه على « قاعدة التوحيد » وكثيراً ما عرض القرآن الكريم لمصور من هذا التصور الخ منها على اسرار ما يشهد بهذه الحقيقة شهادة لا تقبل الجدل ابداً مع التأكيد بمن يتحدون من نون الله اعداداً .
قال تعالى : « والهكم اله واحد لا اله الا هو الرحمن الرحيم » هذه واحدة من الآيات القرآنية الكريمة التي تؤكد على ترسيخ القاعدة الايمانية في المسلمين ، وفي ظلها كتب الشهيد سيد قطب رحمه الله .

● ان وحدة الألوهية هي القاعدة الكسيرة التي يقوم عليها التصور الايماني ، ولم يكن هناك جدل حول الاعتقاد بوجود اله ، تختلف التصورات حول دأه وحول صفاته وحول علاقته بالخلق ، ولكنها لا سمي وجوده — ولم ينح ان سبت المطر هذه الحقيقة ، حقيقة وجود اله ، الا في هذه الايام الاخيرة حين سبت نأه مقطعه عن اصل الحياة مقطعه عن اصل المطر ، تنكر وجود الله وهي نأه شأه لا جدور لها في أصل هذا الوجود ،

للأديان السماوية ونموذج للمتعاضد بين أبنائها عبر العصور المختلفة وأي خلاف بين هذه الأديان ينبغي أن يرفع إلى حكم الله وحكمه هو العدل وما عداه فهو ظلم وعدوان على سلطانه وعلى حكمه بمختلف مقاييس الأديان التي يدين بها جميع اليهود والنصارى والمسلمين ولذلك فإن المسلمين لا يطالبون بغير العدل وصد العدوان ورفع الظلم عن الإنسان وعن البيئة وعن الحصار وهو ما نتطلع إلى تفهمه من جميع أعضاء الكونغرس الأمريكي الموقرين.

أصحاب السعادة رئيس وأعضاء الكونغرس الأمريكي المكرمين في ضوء ما تقدم للواقع التاريخي وللوضع الراهن في القدس الشريف وارتباطه بعقائد المسلمين واستمرار الأسرائيليين بالاعتداء عليها وعلى المقدسات فيها متحدين بذلك إرادة المجتمع الدولي تود رابطة العالم الإسلامي أن تؤكد للكونغرس الأمريكي أن قراره الأخير باعتار القدس عاصمة أبدية لإسرائيل فيه كثير من الظلم إضافة إلى أنه يهدر مصداقية المواقف الأمريكية المطلوبة للمحافظة على السلم والأمن في العالم وهو أيضاً قرار يضع حكومة أمريكا وشعبها أمام إشكالات تتعلق بالقانون الدولي وحقوق المسلمين التاريخية في المدينة لأن كل المضامين التي تضمنها قرار الكونغرس تصطدم مع قرارات هيئة الأمم المتحدة ومجلس الأمن الدولي

وإن الرابطة إذ تصع بين أيديكم هذه المذكرة الموجزة لتأمل متدارس ماورد فيها وتبني الموقف الذي يطابق الحقائق التاريخية، كما تأمل الرابطة أن يحرص جميع أعضاء الكونغرس على العلاقات القوية التي تربط أمريكا بالشعوب الإسلامية وعلى مصالح الشعب الأمريكي الحقيقية وهي كثيرة ومتعددة وليس عيباً أن يعلن الكونغرس الأمريكي الحق ولو كان في ذلك تراجع أو إسقاط للقرار السابق الذي ينظر إليه المسلمون في العالم وكأنه واحد من قرارات الكنيست الإسرائيلي أو حكومة بنيامين نتنياهو المتعصبة

وهي الحتام فإن رابطة العالم الإسلامي تحيي مجلسكم الموقر الذي يمثل مجلساً نيابياً منتخباً لأكثر دولة في العالم، ويتوقع من مثل هذا المجلس أن يجعل قواعد

وهذا العجز من جانب إسرائيل عن التوجه نحو السلام يفرض على القوى الكبرى المؤثرة وفي مقدمتها الولايات المتحدة القيام بواجبها في فرض السلام العادل الشامل ودعم السلطة الوطنية الفلسطينية للقيام بواجبها والوفاء بالتزاماتها وفقاً للشرعية الدولية.

إن السلام العادل الشامل إنما يأتي من خلال حل قضية القدس وقضية فلسطين عموماً الحل الصحيح الذي يمكن شعب فلسطين من ممارسة حقوقه الوطنية الثابتة، حقه في العودة، وحقه في تقرير المصير، وحقه في إقامة دولته المستقلة، وهذا يقتضي أول ما يقتضي انسحاب إسرائيل من الأراضي العربية المحتلة بما في ذلك القدس الشريف كخطوة أولى ثم تنفيذ قرارات الأمم المتحدة الخاصة بفلسطين

أصحاب السعادة رئيس وأعضاء الكونغرس الأمريكي المكرمين لكل أمة من الأمم قيمها وحضارتها ورموزها وشعارها، ولكل منها نظمها وعاداتها وتقاليدها والأرض واحدة من أوعية الأمة التي تحمل تلك القيم والأنظمة، وتسمو قيمة الأمة بالأرض كلما ارتبطت تلك الأرض بعلاقة الأمة بالسماء كأن تكون أرض عبادة وأرض رسالة من هنا تكون القداسة وتتكون القيم ومن تلك القداسة والقيم تأسست مكانة القدس عند المسلمين فعلى ثراها قام المسجد الأقصى المبارك وإلى أرضها أسرى محمد صلى الله عليه وآله وسلم ومنها عرج به إلى السماء وحاء من عند الله بتبشيع الصلوات التي يؤديها المسلم خمس مرات في اليوم والليلة، فعلاقة المسلم بالقدس هي علاقة أصول وجذور دينية وهي من جانب آخر مثل مضيء لتعامل المسلمين مع غيرهم منذ قدم إليها عمر من الخطاب الحليفة الراشد رضي الله عنه وحتى استعادها صلاح الدين الأيوبي من العراة القادمين من خارج المنطقة ومن هنا فإن علاقة المسلمين بالقدس هي علاقة سياسية وحضارية أيضاً

لقد دافع المسلمون عن هذه المقدسات عبر تلك العصور وسيدافعون عنها ذلك أن القدس رمز من رموز القداسة

الأراضي العربية المحتلة ولا يجوز لإسرائيل أحداث أي تغيير فيها.

والقرار رقم (٢٥٢) في ٢١ مايو ١٩٦٨م الذي اعتبر أن جميع الإجراءات الإدارية والتشريعية وإية أعمال من شأنها تغيير الوضع القانوني للقدس هي إجراءات باطلة ولا يمكن أن تغير من وضع القدس ودعا إسرائيل إلى إبطال هذه الإجراءات والامتناع عن القيام بأي عمل آخر من شأنه أن يغير من وضع القدس

وفي القرار رقم (٢٦٧) في ٣ يوليو ١٩٦٩م أكد على ضرورة استجابة إسرائيل لما جاء في القرار (٢٥٢).

وفي القرار رقم (٢٧١) في ١٥ سبتمبر ١٩٦٩م عبر مجلس الأمن عن حزنه للضرر البالغ الذي لحق الحريق بالمسجد الأقصى في القدس يوم ٢١ أغسطس ١٩٦٩م تحت الاحتلال العسكري الإسرائيلي وأكد على قراره السابقين رقم (٢٥٢) ورقم (٢٦٧) وأقر ما أي تدمير أو تدفيس للأماكن المقدسة أو المباني أو المواقع الدينية في القدس وأي تشجيع أو تواطؤ للقيام بعمل مماثل يمكن أن يهدد الأمن والسلم الدوليين.

كما أصدر مجلس الأمن قراره رقم (٢٩٨) في ٢٥ سبتمبر ١٩٧١م أكد فيه على ما جاء في قراراته السابقة إضافة إلى عدد من القرارات التي أصدرها مجلس الأمن في الأعوام التالية وأهمها القرارات رقم (٤٦٥) ورقم (٤٧٦) التي تقضي بأن الإجراءات الإسرائيلية التشريعية والإدارية والاستيطانية الرامية إلى تغيير الوضع القانوني للمدينة المقدسة باطلة ولاغية.

كما نص القرار رقم (٤٧٨) لعام ١٩٨٠م على عدم جواز نقل الدول بعثاتها الدبلوماسية إلى مدينة القدس، وقد أكدت هذه القرارات على بطلان القانون الإسرائيلي القاضي بضمها واعتبارها عاصمة موحدة لإسرائيل، إضافة إلى بطلان كافة الإجراءات الهادفة إلى تغيير مع الجغرافي والسكاني وانتهاك حرمة الأماكن المقدسة الإسلامية والمسيحية فيها بهدف تهويد المدينة المقدسة، إلى جانب ما أعرب عنه مجلس الأمن في قراره رقم (١٠٧٣) في ٢٨ سبتمبر ١٩٩٦م من قلق بالغ إزاء

التدهور الخطير الذي الت إليه الأوضاع في القدس الشريف نتيجة لفتح إسرائيل النفق تحت أرض المسجد الأقصى، وكذلك ما صدر عن الجمعية العامة للأمم المتحدة من قرارات في هذا الشأن،

ولذلك فإن دول المجتمع الدولي وفي مقدمته الولايات المتحدة أحد راعبي عملية السلام العادل والشامل في الشرق الأوسط مدعوة إلى تجنب التعامل مع سلطات الاحتلال الإسرائيلي تعاملًا قد يفسر بآية صمود من الصور بأنه اعتراف ضمني بالأمر الواقع الذي فرضته إسرائيل بإعلانها القدس عاصمة لإسرائيل وبسائر الإجراءات والتدابير الإسرائيلية الأخرى الرامية إلى تغيير الوضع القانوني للمدينة المقدسة.

لقد أعلن شعب فلسطين من خلال قيادته الشرعية وسلطته الوطنية التزامه بالشرعية الدولية وعزمه على القيام بواجباته ضمن الأسرة الدولية، ولقد أكدت على ذلك أيضاً الأمة الإسلامية ممثلة في الدول الأعضاء في منظمة

المؤتمر الإسلامي من خلال قرارات مؤتمرات القمة والمؤتمرات الوردية الإسلامية ومن خلال ما عبرت عنه المجتمعات الإسلامية في الدول غير الأعضاء في منظمة المؤتمر الإسلامي من خلال رابطة العالم الإسلامي وغيرها من المنظمات غير الحكومية.

بقي إذن أن تقوم الأسرة الدولية وفي مقدمتها الولايات المتحدة بواجبها هي الأخرى، وواجبها يقتضي أن تمارس سياسة عملية تجاه الاحتلال الإسرائيلي للقدس وللأراضي العربية، فلقد ثبت على مدى السنوات الماضية أن الاقتصاد على إصدار البيانات فرادى أو مجتمعين غير كافية وأن اتخاذ القرارات دون ممارسة سياسة عملية تنفذها، لا تكفي لمنع المعتدي الإسرائيلي أن يستمر في انتهاكاته مادام ليس هناك رادع يردعه

إن أمر ما يتجهج من خلال ممارسات السياسة الإسرائيلية في الاحتلال هو أنها ستبقى نزاعة للتطرف ولاسيما على صعيد مواصلة إقامة المستوطنات في القدس الشرقية وغيرها وهدم بيوت الفلسطينيين وتهجيرهم بعد تجويعهم، ومن هنا نراها عاجزة عن الاتجاه نحو السلام

الثانية والقدس تتعرض للانتهاكات المستمرة وتعلمون والعالم يعلم معكم أن الإسرائيليين كانوا مورعين بين الأمم والشعوب والدول المختلفة في العالم وهم يحملون جنسيات

البلدان التي ولدوا أو عاشوا فيها، وقد تجمع بعضهم في فلسطين المحتلة في هذا القرن فقط، ثم اعلنوا دولتهم (اسرائيل) بعد أن تكاثروا على أرض فلسطين في ظل الانتداب البريطاني عليها حيث اعلنوا دولتهم في عام ١٩٤٨م تنفيذاً لوعد وزير الخارجية البريطاني (بلفور) الذي اعلن وعد بريطانيا للإسرائيليين عام ١٩١٧م بأشياء وطن قومي لهم هناك وهكذا نشأت دولة إسرائيل

ولقد مارست سلطات إسرائيل منذ ذلك الحين صيوف العنوان واشكاله على شعب هذا البلد العربي وعلى مؤسساته وعلى مدنه ولاسيما مدينة القدس التي هي موضوع هذه المذكرة حيث أحدثوا فيها أحداثاً خطيرة وعبروا كثيراً من معالمها العربية والإسلامية وهجروا معظم أهلها وأحلوا مكانهم الصهاينة المستوطنين وواصلوا إحراء الحريات وتنفيذ الانفاق تحت أساسات المسجد الأقصى المبارك وبود أن يأخذ أعضاء الكونغرس الأمريكي الموقرون فكرة موحدة عما نال هذا المسجد العظيم من اعتداءات وما يرسم له من خطط في ظل الحكومات الإسرائيلية فمهد الاستيلاء الإسرائيلي على مدينة القدس بعد الحرب التي شنتها على العرب عام ١٩٦٧م بدأت في تنفيذ سياسة تامة هدفها النهائي الاعتداء على المسجد صاربة متمتاعر مسلمي العالم جميعاً عرض الحائط فقد باشرت أولاً بأعمال الحفر تحته على نطاق واسع بهدف طاهري هو البحث عن آثار عبرانية، أما

الهدف الحقيقي فهو تصديق أساسات المسجد وتعريضه للسقوط ويؤكد ذلك ما أحاب به أحاح الحيش الإسرائيلي السابق الأحاح حورين حين سنل عن وسيلة إقامة الهيكل اليهودي مع وجود مسجد المسلمين قائماً فأجاب بأن من الممكن أن يسقط المسجد الأقصى بفصل عوامل طبيعية وحين فشلت أعمال الحفر أمام مقاومة الرأي العام الإسرائيلي والعالمي حرى أحراق المسجد الأقصى في ١٩٦٩/٨/٢١م وبسبب إسرائيل هذا العمل

الأحرامى لأحد «المعتوهين» ومع ذلك فقد واصلت إسرائيل محاولاتها تغيير معالم القدس الشريف وتهويده فقد قام «معتوه» إسرائيلي آخر باطلاق النار بصور حرامية دموية مأساوية على المسلمين في مسجد قد الصحرة بهدف ترويع المسلمين وصرهم عن عبادة الله وتحقيق العدوان على مقدساتهم تمهيداً للاستيلاء عليها كما هاجم مستوطن «معتوه آخر» المصلين في المسجد الإبراهيمي في الحليل وقتل العشرات منهم، وهناك أمثلة كثيرة على الاعتداءات الإسرائيلية المستمرة على المسجد الأقصى وعلى المشآت والمؤسسات العربية الإسلامية في مدينة القدس وهي مسلحة في شكاوى لدى مجلس الأمر وهيئة الأمم المتحدة ومنها محاولات حكومة بنيامين حرت مؤحراً لفتح نفق تحت المسجد الأقصى، إلى حاس إقامة مستوطنات جديدة في القدس الشرقية وسحب هويات سكان القدس الشرقية من الفلسطينيين وهي أراض

محتلة بموجب قرارات مجلس الأمن

وبعد، فإن الاحامة مطلوبة عن السؤال الذي يطرحه الواقع الحاشم على القدس اليوم، كيف ينبغي أن يكون مستقبل القدس، وكيف يمكن أن يصل إلى هذا المستقبل، أن القدس الشريف يعاني من وطأة الاحتلال الإسرائيلي وابتهاكاته والتي عبر العالم بأسره عن استيائه من هذ الاحراء بصورة مختلفة وأهمها قرارات الأمم المتحدة ولاسيما قرارات مجلس الأمن

أصحاب السعادة رئيس وأعضاء الكونغرس الأمريكي المكرمين لقد تدارس المجتمع الدولي وضع مدينة القدس وعرونتها عبر جلسات عديدة لمجلس الأمن الدولي واجتماعات متكررة للجمعية العامة لهيئة الأمم المتحدة وقد أصدر مجلس الأمن الدولي عدد من القرارات بشأن هذه المدينة المقدسة وغيرها من الأراضي العربية التي احتلتها إسرائيل عام ١٩٦٧م تمنع إسرائيل من المساس بمدينة القدس والتغيير في جغرافيتها أو اتحادها عاصمة لها ومن أبرز تلك القرارات القرار رقم (٢٤٢) والقرار رقم (٢٢٨) وهما قراران يعتبران بوصف أن القدس جزء من

حوالى ٢٥٠ ثم ارداد عددهم إلى حوالى ١٥٠٠ بعد أن لحأ اليها يهود اسبانيا عام ١٤٩٢م عندما حلت بهم وبالمسلمين نكة الأندلس.

إن النظرة الفاحصة لتأريخ المنطقة يكشف حقيقة أن فلسطين والقدس جزء منها، كانت على مر العصور وطناً لشعب فلسطين الذي تابع العيش على أرض فلسطين وهي متأثر الموقع كانت ممراً لشعوب كثيرة ومطعماً للغزاة وانها بفصل عطائها الحصارى كانت مهد افئدة المؤمنين بالأديان السماوية وقبلة انظارهم ومحجاً ومزاراً لهم والمؤرخون المنصفون اكدوا على أن شعب فلسطين استطاع في ظل الحكم الإسلامي أن يوفر للمؤمنين في القدس حواً من التسامح الرائع وأن يضمن لهم حرية العبادة في اماكنهم المقدسة وأن يقوم بحمايتهم واستضافتهم

فمنذ بداية الحكم الإسلامي في اوائل القرن السادس الميلادي، طلت القدس في رعاية هذا الحكم منذ عهد الخليفة الرابع عمر بن الخطاب، حيث تمتع ابناء الديانات السماوية بحقوقهم في ممارسة شعائهم واحترام مقدساتهم ومختلف استسطهم الحياتية كباقي السكان المسلمين، لكن قيم ومقدسات المسلمين تعرضت للعديد من الانتهاكات والتجاوزات في مراحل لاحقة من قبل افراد ودول وجماعات منذ بدء الحملات الصليبية التي وفدت من اوروبا ثم استقر الوضع بعد انتهاء تلك الحملات بعد أن استعاد صلاح الدين الأيوبي ومن خلفه من الحكام المسلمين القدس وباقي الأماكن المقدسة في فلسطين

لقد عاش ابناء الديانات السماوية الثلاث في ظل الحكم الإسلامي في سلام ولم يرفض هذا الحكم قدوم الوافدين إلى فلسطين لأداء مناسكهم، وفتح شعب فلسطين في العهد الإسلامي دراعية للمصطهدين المسالمين إلا أنه فرق بينهم وبين العرابة والوافدين الطامعين في أرضه وفي تهجيرهم واستلاب حقوقه

ومنذ قدوم الإسرائيليين إلى فلسطين عقب الحرب العالمية

جاء الفتح الإسلامي في القرن السادس الميلادي، عام ٢٣ من السنة الهجرية سماها المسلمون بيت بن وهو الاسم الذي ورد في رسالة الخليفة عمر بن الخطاب إلى القائد المسلم ابي عبيدة بن الجراح، وكما صت القدس للاحتلال قبل الإسلام فقد تعرضت له خلال التاريخ الإسلامي فقد دخلتها القوات الصليبية دمة من اوريا في العصور الوسطى، واخصعت طين وعاصمتها القدس الشريف للانتداب البريطاني في اعقاب الحرب العالمية الأولى ومع ذلك حرج مع هؤلاء المستعمرين منها لتظل مدينة عربية اسلامية حصانصها وسماتها واصالتها المتميزة ولم يحرزوا زاة والمحتلون عبر التاريخ على احداث حديد أو تغيير عدوان على معالم المدينة المقدسة وبنيتها إلا ما أحدثه سرائيليون في هذا العصر، فقد زعموا أن القدس مدينة رابية متحاهلين وثائق التاريخ التي تؤكد أنها ظهرت صفها مدينة في بدايات العصر الروماني حين سماها سغانيون العرب مما يؤكد أن تاريخ العرب في فلسطين جمع إلى ما قبل ستة آلاف سنة وفق ما تؤكد الكشوف ثرية والمراجع التاريخية وهذا يعني أن الوجود العربي في فلسطين كان اسبق من عزو العبرانيين بـ ٢٦٠٠ سنة هذا يدحض كل المراعم التي تعلن ملكية الإسرائيليين لقدس وفلسطين بينما لم يرد حكم العبرانيين الذين دخلوا لقدس في القرن الثاني عشر قبل الميلاد على سبعين سنة متواصلة في التاريخ القديم حتى إذا ما جاء الحكم الروماني ثم البيزنطي المسيحي تقلص الوجود العبراني إلى حد أدنى بعد أن تحول غالبية الإسرائيليين من شعب فلسطين إلى المسيحية

وانشاء الحكم الإسلامي، أصبح الإسلام دين غالبية شعب فلسطين وبقي عدد الإسرائيليين صنيلاً في فلسطين بالنسبة لمجموع السكان وتناقص عددهم بعد عرو الفريجة حتى لم يبق منهم إلا بضعة عشرات وتناقص عددهم خلال القرنين الخامس عشر والسادس عشر ليصبح عددهم

بسم الله الرحمن الرحيم
مذكرة
أمين عام رابطة العالم الإسلامي
إلى
رئيس وأعضاء الكونجرس الأمريكي
بشأن
القدس الشريف

أصحاب السعادة رئيس وأعضاء الكونفرس الأمريكي المكرمين
تحية وبعد

أميناً عاماً لرابطة العالم الإسلامي الذي يمثل ربع سكان المعمورة أود أن أنقل إليكم صوتهم المعبر عن الامهم وأمالهم

أصحاب السعادة رئيس وأعضاء الكونفرس الأمريكي المكرمين
تؤكد وثائق التاريخ أن القدس مدينة عربية عريقة تتواتر منذ فجر التاريخ مكانة هامة، فقد سكدها الكنعانيون واليبوسيون وهم من العرب كما أشار إليها القرآن الكريم وورد ذكرها في الحديث السوي الشريف مما جعلها تحتل مكانة عالية وعالية في قلوب المسلمين جميعاً، فهم لا يفتكرونها ولا يرضون العدوان عليها ولا يمكن أن يتحلوا عنها فهي جزء من تاريخهم، كما أن تاريخها الديني ومقدساتها مرتبط بعقائدهم الثابتة، وإذا كانت هذه المدينة المقدسة قد تعرضت عبر التاريخ القديم إلى غزوات الشعوب الأخرى فإن ذلك لا يعني أن ملكيتها تحولت إلى الغزاة، فلقد تعرضت خلال أرمسة مختلفة من التاريخ الذي سبق الإسلام لاطماع شعوب عديدة فقد دخلها العبرانيون في القرن الثاني عشر قبل الميلاد واستعمروها فترة قاربت السبعين عاماً، ثم غزاها الفرس بعدهم عام ٥٨٦ قبل الميلاد كما دخلها الاسكندر المقدوني الأكبر بقواته عام ٣٣٢ قبل الميلاد كذلك، اما الرومان فقد غزوها عام ٧٠

ميلادية لكن أهلها العرب كانوا يخرجون الغزاة في كل مرة لتظل القدس مدينة عربية عريقة، وظلت القدس كذلك

أود بصفتي الأمين العام لرابطة العالم الإسلامي التي هي منظمة دولية غير حكومية مقرها مكة المكرمة وتمثل في مجالسها المجتمعات الإسلامية في العالم أن أذكر لكم أن الرابطة تتابع ما يجري على أرض مدينة القدس من أحداث وإجراءات وعملات تستهدف التغيير الديمغرافي السكاني والحفرافي والتي تتطللها أعمال تهجير السكان العرب من أحيائهم وإحلال المستوطنين مكانهم في مستوطنات مستحدثة يتعارض إستاؤها مع قرارات هيئة الأمم المتحدة ومجلس الأمن الدولي اللذين يعبران عن إرادة المجتمع الدولي بأسره

كما تتابع الرابطة المواقف الدولية المتعلقة بمدينة القدس ومنها موقف مجلسكم الموقر الذي صوت مؤجراً على قرار يتضمن -

١ - الاعتراف بالقدس عاصمة موحدة لإسرائيل

٢ - نقل السفارة الأمريكية إلى القدس وفق ما كان طرحه السناتور الجمهوري روبرت دول الذي دعا إلى افتتاحها في ٢١ مايو ١٩٩٩م.

٣ - تخصيص مائة مليون دولار أمريكي لإنشاء السفارة الأمريكية في القدس

٤ - وقف المعونات الأمريكية للسلطة الفلسطينية حتى تتوقف عن معارضة بيع الأراضي الفلسطينية

للإسرائيليين

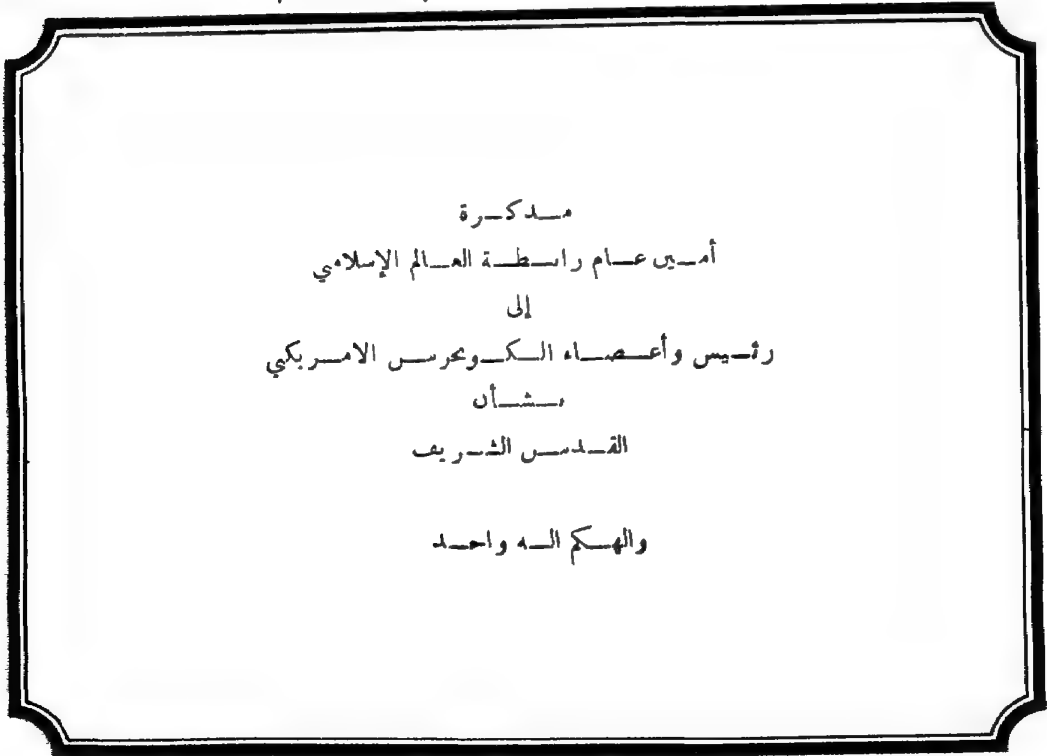
وبحكم مسؤوليتي والأمانة الملقاة على عاتقي بوصفي



العدد ۲۳

۹ ذی الحجہ ، ۱۴۱۸ھ الموافق ۷ أبريل ، ۱۹۹۸ م

المجلد ۴



تطبع آيات القرآن الكريم والأحاديث النبوية المفصلة لفائدة قرائنا ، فنناشدكم أن تؤمنوا بحوتها . من الواجب

أن يتم التخلص من الصفحات المطبوعة بها بالطريقة الإسلامية اللاحقة وشكرا

وَسَدِّقُ الْوَعْدِ الْغَاطِثِ

AND SURELY, IT (THE QUR-AAN) IS THE TRUTH OF ASSURED CERTAINTY (69:5)

Yaqeen

international

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PRISTINE PURITY AS TAUGHT
QUR-AAN AND SUNNAH

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AL-HAJJ

THE ANNUAL INTERNATIONAL GATHERING
OF WORLD MUSLIMS
PRECEPTS OF HAJJ (REGULATIONS)

152

153

NEWS AND VIEWS

PROPAGATION OF ISLAMIC CULTURE
MUSLIMS IN PORTUGAL
ISLAM IN KOREA

159

159

159

QUR-AAN MAJEED

ARABIC TEXT, ITS TRANSLITERATION,
TRANSLATION AND COMMENTARY INTO ENGLISH.
PART 15, CHAPTER 18, SOO-RA-TUL-KAHF
Verses 19 to 26 (To be continued April 07, 1998 Issue)

92

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Bis-mil- laa- hir- rah- maa nir- ra- heem.

In the name of Allah, the All Compassionate, the Most Merciful

QUR-AAN AND SUNNAH

Indeed, the Best Word is the Word of Allah (i.e. Qur-aan-e-Majeed) and the Best Guidance is Sunnah of the Holy Prophet Muhammad (Sallallahu 'alaihi-wa-sallam) And the Best deeds are those declared definite and imperative (according to Qur-aan and Sunnah) And the Worst deeds are those invented by man himself (as part of Religion) and all such self-invented formulations are Innovations (Bid-'at) and every Innovation (Bid-'at) leads a man to Eternal Hell-Fire.

And who is more excellent in speech than the one who calls towards Allah while he himself does righteous deeds and says: Admittedly I am from the obedient ones (Muslims). (Al-Qur-aan 41:33)

Explanatory Note :-

Whoever invites people towards Allah deserves great honour and is worthy of being listened to His words are held in the highest esteem as evidenced below -

- That he calls people to Allah (the "Truth of Allah") without involving his 'self', in any way
- Every deed of his is based on Righteousness showing no divergence between his preaching and his conduct (i.e. his own words and actions), and
- He asserts himself as a Muslim, meaning that he associates himself with the 'Will of Allah', as if he is the full embodiment of Islam, as ordained by Him (Allah) and adopted by His Prophet Muhammad (Sallallahu 'alaihi wa sallam)

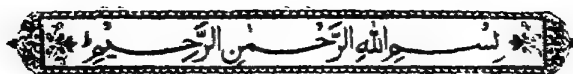
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Bis-mil-laa-hur-rah-maa-nur-ra-heem
In the name of Allah, The All-Compassionate, the Most-Merciful

AL-HAJJ

THE ANNUAL INTERNATIONAL GATHERING

OF WORLD MUSLIMS

"And when We prepared the place of that House for Abraham (and said) Do not associate anything with Me, and purify My House for those who go round it, who stand (for worship) and who bow down in prostration And proclaim amongst mankind the Hajj, they will come to you on foot and on every lean camel, arriving from every distant ravine " (22 26-27)

Hajj is one of the five fundamental pillars of Islam and has its own splendour and significance for mankind. It is, of course, the most cherished ambition of a Muslim and the greatest honour for him to be called to the House of Allah as well as be able to offer his salutation in person to the Holy Prophet (*Sallallahu 'alaihi wa sallam*) in Madinah That is why there is every year such a universal and spontaneous upsurge for Hajj that it is a matter of wonder and pride for all Muslims, during the months of Hajj converge on Makkah, from all over the world-from the humblest of abodes and the remotest of places-with zeal and fervour that know no bounds, so much so that it has become proverbial to describe it as the centre of attraction or the hub of an activity as the proverb says "all roads lead to Makkah "

Like other tenets of Islam, Hajj is to be performed for Allah, that is wholly and solely for the sake of His pleasure Apart from the unique spiritual experiences and blessings obtained by a Hajj pilgrim, he is blessed in many other ways.

Hajj is like an Annual International Conference of World Muslims No sooner does a Muslim arrive in the holy land than he comes on to an international scene He gets a sense of importance being in the midst of world assembly of pious minded persons He feels extremely happy in meeting his brothers in faith from so many different lands No other religion can boast of such a huge sanctuary for assembly and prayer as the Haram Shareef of Ka'bah Nor is there any divine benediction available to a people similar to the well of Zamzam which, indeed, is a great miracle by itself As they say seeing is believing, a Muslim becomes all the more convinced of the glories of his faith both spiritual as well as material His heart already contented and happy, now his mind too gets fully assured and satisfied

Hajj affords an opportunity to the Muslims of the world for mutual consultation and co-operation, to forge a united front, and to ensure peace and prosperity for themselves and the rest of the world. In the context of what is stated above, it will not be too much to say that Hajj, is the predecessor of all the international and global conferences and lobbying It is far superior to and free from encumbrances of man-made plans for such organisations The ease and grace with which the Muslims assemble every year for Hajj are all their own

Are these not the signs of a true religion which looks after, as it should, both the moral and material side of mankind through simple devices? There are clear manifestations of such devices in the operation of the various tenets and teachings of Islam. We have been taught that if two are to travel together, one is to be the leader and guide. If there are more than one person gathered at a place, one is to be an Imam to lead the congregation at prayer time Similarly the five daily prayers are to be offered in a mosque in the neighbourhood Friday prayers are to be offered in the Jamia Masjid of the locality, 'Eid prayers in a still bigger place, and finally the Hajj at the Centre of Islam and in the biggest of gatherings No one with any sense of justice can deny that Islam is truly the religion for the whole of mankind And Hajj is an eloquent testimony to that truth!

PRECEPTS OF HAJJ (REGULATIONS)

GENERAL :

Hajj is enjoined once in life on Muslims who can afford it, are free and fit to undertake the journey, are sane and adult. The Holy Prophet Muhammad (Sallallahu 'alaihi wa sallam) exhorted Muslims to perform Hajj early in life. He also warned the defaulters of the serious consequences of their neglecting this obligatory duty.

On entering Makka-tul-Mukar-ramah, it is Sunnah for a Hajj pilgrim to perform without avoidable delay, **Tawaaf** of Baitullah, which is known as **Tawaaf-ul-Qudoom**. For pilgrims entering Makkah with Niyyat of Hajj and 'Umrah, the **Tawaaf** performed by them for 'Umrah meets the requirement.

There are three **Faraaiz** (Obligatory duties) and six **Waajibaat** (Essentials) pertaining to Hajj. They are enumerated below -

a) Faraaiz (Obligatory Duties) of Hajj :

1. Putting on **Ihraam**, with the express intention (Niyyat) for Hajj of any one of the three types, namely, **Ifraad**, **Qiraan** and **Tamattu'**.

2. **Wuqoof-ul-'Arafaat** (Presence in 'Arafaat) on the 9th of Zilhijjah at any time and for any duration after sunrise of the 9th upto the dawn of the 10th Zilhijjah. It is considered best to stay in 'Arafaat from noon to sunset and to leave it just after sunset on the 9th WITHOUT offering Maghrib Prayer.

Menstruation, pre or post-natal

bleeding is NOT a bar to presence of ladies in 'Arafaat.

3. **Tawaaf-uz-Ziyaarat** AFTER waiting in 'Arafaat and BEFORE returning to one's native place. It is Sunnah to perform this **Tawaaf** on the 10th of Zilhijjah, AFTER **Rami**, **Zabeeha** and **Halaq** or **Qasr**. However it is permissible till before sunset on the 12th of Zilhijjah.

Important Note : Omission of any one of the above **Faraaiz** makes the Hajj null and void. Such a pilgrim is, however, required to continue to follow the rituals of Hajj upto the last. He/she has to ensure a **Qazaa** Hajj subsequently as early as possible.

Unless and until the obligation of **Tawaaf-uz-Ziyaarat** is met with, the prohibition against making **Ihove** continues even though the pilgrim has removed **Ihraam** after **Rami**, **Zabeeha** and **Halaq** or **Qasr**.

b) Waajibaat (Essentials of Hajj) :

1. **Stopover at Muzdalifa** on the way from 'Arafaat to Mina, for the night between the 9th and the 10th of Zilhijjah.

2. **Sa'ee of Tawaaf-uz-Ziyaarat**.

3. **Rami** as in the following schedule -

a) at **Jamrat-ul-'Uqba** (also known as **Jamrat-ul-Kubra** and **Jamrat-ul-Ukhra**) on the morning of the 10th Zilhijjah, AFTER sunrise, but BEFORE **Zabeeha** AND **Halaq** or **Qasr**.

b) at all the three

Jamaraat or **Jimaar** in the afternoon, on the 11th and 12th of Zilhijjah (and also on the 13th if one continues to stay in Mina till that day). **Rami** on these days BEFORE **Zawaal** is not allowed.

4. **Zabeeha** (Sacrifice) by all pilgrims, excluding **Mufrid** for whom it is optional.

5. **Halaq** or **Qasr**, only AFTER **Rami** and **Zabeeha**. (It is Sunnah to do so on the 10th of Zilhijjah).

Important Note : The three duties at Nos. 3, 4 and 5 above should be performed in the same order, otherwise **Dam** will become necessary. **Zabeeha** and **Halaq** or **Qasr** can be postponed to the 11th or the 12th of Zilhijjah. In that case the pilgrim will continue to be in **Ihraam** and subject to all of its restrictions.

6. **Tawaaf-ul-Widaa'**, by all those residing outside **Haram**.

Explanatory Notes :

Note 1. The type of Hajj, one chooses to perform out of the three types mentioned above, depends on one's Niyyat, expressly made AFTER putting on **Ihraam** AND after offering two **Raka'ats** of prayer, before pronouncing **Talbiah**.

Note 2. If the Niyyat is for Hajj only, it is **Ifraad** and the pilgrim is known as **Mufrid**. A **Mufrid** may not offer **Zabeeha**.

If the Niyyat is for Hajj and 'Umra both, that is, performing 'Umra and Hajj WITHOUT

removing Ihraam, it is Qiraan and the pilgrim is known as Qaarin. It is forbidden for a Qaarin to have Halaq or Qasr, after 'Umrah and before Hajj

If the Niyyat is for performing 'Umrah in the first instance during the months of Hajj—from the 1st of Shawwaal upto the 7th of Zilhijjah, removing Ihraam after Halaq or Qasr AND putting on Ihraam AGAIN on or before the 8th Zilhijjah, with the Niyyat of Hajj, it is Tamattu' and the pilgrim is known as Mutamatti'. In this case Hajj has to be performed during the same year without returning to one's native place

Note 3. The Arabic Text, with Transliteration and Translation in English of Niyyats for various occasions are given below Preferably a Niyyat should be pronounced in Arabic, but if one feels any difficulty in doing so, pronouncement of its substance in one's own language is permissible.

a) Niyyat for 'Umrah :

اللَّهُمَّ إِنِّي أُرِيدُ الْعُمْرَةَ فَتَبِّرْهُ لِي
وَتَقَبَّلْهُ مِنِّي.

Transliteration : *Al-laa-hum-ma in-nee u-ree-dul-'um-ra-ta fa-yas-sir-haa-lee wa ta-qab-ba-lu-haa min-nee.*

Translation : O Allah! I intend 'Umrah. Render it easy for me and be pleased to grant me your acceptance for it

b) Niyyat for Hajj Qiraan:

اللَّهُمَّ إِنِّي أُرِيدُ الْحَجَّ وَالْعُمْرَةَ فَتَبِّرْهُمَا لِي
وَتَقَبَّلْهُمَا مِنِّي.

Transliteration : *Al-laa-hum-ma in-nee u-ree-dul-haj-jawal-'um-ra-ta-fa-yas-sir-hu-maa-lee wa ta-qab-bal-hu-maa min-nee.*

Translation : O Allah! I intend Hajj as well as 'Umrah. Render them easy for me and be pleased to grant me your acceptance for both

c) Niyyat for Hajj Tamattu':

Firstly for 'Umrah as m (a) above Thereafter for Hajj as m (d) below

d) Niyyat for Hajj Ifraad :

اللَّهُمَّ إِنِّي أُرِيدُ الْحَجَّ فَتَبِّرْهُ لِي
وَتَقَبَّلْهُ مِنِّي.

Transliteration : *Al-laa-hum-ma in-nee u-ree-dul-haj-jafay-as-sir-hu-lee wa ta-qab-bal-hu min-nee.*

Translation : O Allah! I intend Hajj. Render it easy for me and be pleased to grant me your acceptance for it.

Note 4. The restrictions of Ihraam come into force on proclaiming Talbiah. The Talbiah is proclaimed after putting on Ihraam and offering two Rak'ats of Nafil prayer, if it is time to do so. If the time is such as saying of Nafil prayer is not allowed, the Nafil Rak'ats will NOT be offered. In this case proclamation of Talbiah will suffice. It is Sunnah to repeat Talbiah thrice. Men should do so a little loudly but the woman quietly.

REGULATION FOR WOMEN :

Faraaiz and Waajibaat of

Hajj are common to both men and women. There are, however, certain concessions and relaxations or slight deviations in the case of women mostly because their being of different sex. These are noted below for ready reference :-

1. It is a condition of Hajj for a woman that she accompanies a Mahram to and from Saudi Arabia and throughout the Hajj. Elderly ladies of 60 years and above are exempt from this if they are in the company of persons who can afford protection to them

2. Ihraam for a woman is her own NORMAL dress, which should be neat, clean, ritually pure, and preferably NOT white.

3. While in Ihraam, women should however tie over thier head a scarf, preferably of white plain cloth, to keep their hair in position and to prevent it from falling. While doing Masah of the head during ablution, the scarf should be removed, as Masah of the head is obligatory.

4. The condition of a special type of footwear as in the case of men, during Ihraam is also dispensed with, in the case of women

5. Women are not required to observe Ramal and Iztibaa' during Tawaaf.

6. Women are not required while performing Sa'ee to run over the distance between two green pillars between Safa and Marwah

7. There is no time specified for Rami by women. Preferably they should perform it at night when there would be no rush of male pilgrims

8. Qasr, that is cutting of hair, is allowed to women in place of

Halaq which is **haraam** for them. For **Qasr**, a lock of hair, about the length of finger's upper most joint from out of a woman's total hair, after combing them backwards by the two hands, is to be cut from the tail end of the hair. The cutting should be done by oneself or, after coming out of the restrictions of **Ihraam**, by a **Mahram** or by another woman.

9. While in **Ihraam**, women can wear jewellery, ornaments, as also gloves and socks, but it is better not to do so.

10. During the days of menstruation, pre or post-natal bleeding, women are not to offer two **Rak'ats** of **Nafil** prayer, otherwise offered, after putting on **Ihraam**.

11. Women are to pronounce **Talbiyah** quietly, if alone they can do so a little loudly.

12. While in **Ihraam**, or during **Wuqoof-ul-'Arafaat**, if bleeding sets in, the woman concerned should renew her **Niyyat** for **Ihraam** after ablution, and, if possible after taking a bath.

13. **Tawaaf-ul-Widaa'** is **Sunnah** in the case of women and **Waajib** for men. A woman in the period of menstruation can dispense with it.

14. Acts which nullify **Hajj** are common in the case of men and women, as also the penalties for acts of omission and commission (**Jinaayaat**).

TAWAAF-UL-WIDAA' :

For those living outside the boundaries of **Meeqat**, it is **Waajib** that at the time of their departure from **Makka-tul-**

Mukarramah, they perform **Tawaaf** to bid good-bye. This **Tawaaf** is called **Tawaaf-ul-Widaa'** or **Tawaaf-us-Sadr**. It is the last **Waajib** of **Hajj**, for all those living outside the boundaries of **Meeqat**.

A woman who has duly complied with all the fundamentals and **Wajibaat** of **Hajj** and whose **Mahram** is embarking on the return journey, if at that time she enters her period of menstruation, pre or post-natal bleeding, **Tawaaf-ul-Widaa'** will not be necessary for her. She should not enter the mosque but instead stand near the gate and take leave after making supplications to Allah. It is not binding on the **Mahram** of that woman and/or the pilgrim caravan, to stay on, till the woman attains her ritual purity.

A **Nafil Tawaaf** performed before one's departure can be a substitute for **Tawaaf-ul-Widaa'** but it is preferable to perform a fresh **Tawaaf** with an express **Niyyat** before one's departure. If after performing **Tawaaf-ul-Widaa'** one extends his stay in **Makka-tul-Mukarramah** for some reason, repetition of **Tawaaf-ul-Widaa'** at the time of one's actual departure is **Mustahab** (desirable).

After **Tawaaf-ul-Widaa'** one should offer two **Rak'ats** of prayer. Thereafter one should have a drink of **Zamzam** while standing with face towards **Ka'bah** and thereafter one should take leave of **Baitullah**.

Before **Tawaaf-ul-Widaa'** one is at liberty to perform as many **'Umrahs** as he can possibly perform. For the purpose of

Ihraam, one has necessarily to go out of the precincts of **Haram**. The nearest point outside the precincts of **Haram** is **Tan'eem**. The other point further away is **Ji'ir'aaanah**.

STEPS TO 'UMRAH AND HAJJ OF VARIOUS TYPES :

a) Steps to 'Umrah.

1. **Ihraam** for 'Umrah
2. **Tawaaf-ul-'Umrah** with **Ramal** and **Iztibaa'**
3. **Sa'ee** of 'Umrah
4. **Halaq** or **Qasr**
5. **Removal of Ihraam**. That is to say, Restrictions of **Ihraam** come to an end.

b) Steps to Hajj-i-Tamattu'.

- 1-5. Same as those stated against items 1 to 5 under (a) above.
6. **Ihraam** for **Hajj** on or before the 8th of **Zilhijjah**
7. Reach **Mina** on the 8th **Zilhijjah** before **Zuhr**
8. Leave **Mina** for 'Arafaat on the 9th **Zilhijjah**, and stay there upto sun-set
9. Leave 'Arafaat for **Muzdalifa** after sun-set, stay in **Muzdalifa** for the night
10. Leave **Muzdalifa** for **Mina** a little before sun-rise on the 10th **Zilhijjah**
11. Stay in **Mina**
12. **Ram** of **Jamrat-ul-'Uqba**, before **Zawaal**
13. **Zabeeha** (Obligatory)
14. **Halaq** or **Qasr**
15. **Removal of Ihraam**. That is to say, the Restrictions of **Ihraam** come to an end.

16. Tawaaf-uz-Ziyaarat of Baitullah in Makkah with Ramal.
17. Sa'ee of Tawaaf-uz-Ziarat.
18. Return to Mina and stay at Mina for the 11th and 12th Zilhijjah.
19. Rami of all the three Jimaar, in TURNS, on the 11th AND 12th Zilhijjah, after Zawaal
20. Leave Mina for Makka-tul-Mukar-ramah before sunset on the 12th of Zilhijjah
21. Tawaaf-ul-Widaa', without Ramal or Iztibaa', on leaving Makka-tul-Mukarramah

(c) Steps of Hajj-i-Qiraan.

1. Ihraam for Hajj and 'Umrah
2. Tawaaf-ul-'Umrah with Ramal and Iztibaa'
3. Sa'ee of 'Umrah
4. Tawaaf-ul-Qudoom with Ramal and Iztibaa'
5. Sa'ee of Hajj
- 6 to 19. Same as Steps Nos 7 to 16 (without Ramal) and 18 to 21 under (b) above

(d) Steps of Hajj-i-Ifraad.

1. Ihraam for Hajj only.
2. Tawaaf-ul-Qudoom WITH Ramal and Iztibaa'
- 3 to 8. Same as Steps Nos 7 to 12 under (b) above
9. Zabeeha (Optional)
- 10 to 17. Same as Steps Nos 14 to 21 under (b) above

PENALTIES FOR JINAAYAAT :

1. General.

Jinaayat (plural Jinaayaat) literally means a fault or a lapse

In the context of Hajj it means doing or going for things prohibited in Ihraam or within the boundaries of Haram, or omission of or deviation from Waajibaat (Essentials) of Hajj. There are different kinds of Jinaayaat small, significant or grave committed with excuse or without excuse. There is a specific penalty prescribed for each Jinaayat, the rule being that the more serious the violation, the heavier is the penalty. The penalties are equally applicable to men and women without distinction unless otherwise stated.

2. Different Kinds of Jinaayaat:

(a) These relate to violation of restrictions of Ihraam, namely, (1) using of perfume, (2) wearing of stitched clothes or knitted garments by men, (3) covering of head and/or face by men, and covering of face by women, (4) removing hair from any part of the body, (5) pruning of nails, (6) making love, (7) omission of any of the Waajibaat of Hajj, and (8) hunting or helping others in hunting.

(b) Jinaayaat of Haram. These are (1) hunting or helping a hunter, or teasing an animal within the boundaries of Haram, and (2) cutting of trees or grass within its precincts.

(c) Jinaayaat concerning Waajibaat of Hajj. The Waajibaat of Hajj are six as detailed in the general Regulations at B.

3. Penalties of Different Kinds of Jinaayaat :

The Table below describes the extent of different kinds of Jinaayaat with their examples, and the penalties therefor. It should

enable a pilgrim himself to assess the penalty on Jinaayaat not covered by the examples. He should be more careful in keeping away from Jinaayaat and if it happens to be committed to pay the prescribed penalty for it.

(a) Little slip WITHOUT EXCUSE, for example (1) killing or removing from body or clothes louse/lice, (2) taking a bath with soap, (3) rubbing the body to remove dirt. For all such acts Sadaqa equal to a quarter of a loaf, One piece of date fruit or one Qursh (a piaster) becomes due.

(b) Trifle laps WITHOUT EXCUSE, for example (1) killing or removing louse/lice from clothes or the body, (2) wearing of stitched clothes for a short while for one hour or less, (3) covering of the head or face by men by normal means, that is, cap, turban, handkerchief. For all such acts Sadaqa equal to a handful of food grains becomes due.

(c) Small mistake WITHOUT EXCUSE, for example (1) killing or removing from the body four or more lice, (2) covering of the head or face by men by normal means for one day or one night, (3) use of a small quantity of perfume on a small part of the body nose, ear or finger, (4) use of a small quantity of perfume over a large part of the body such as head, beard, arm, (5) pruning of nails of BOTH the hands at one time upto four nails (here Sadaqa becomes due for each nail so pruned), (6) wearing of stitched clothes, or of footwear covering the bone in the upper part of the foot called Talasal, for less than a day or a night, (7) performing less than half of Tawaaf-uz-Ziyaarat, or Tawaaf-

ul-'Umrah, or Tawaaf-ul-Qudoom, or Tawaaf-ul-Widaa', or Tawaaf-ul-'Umrah, or Nafi Tawaaf, without ablution For all such acts Sadaqa equal to Sadaqat-ul-Fitr, that is half a Saa' of Wheat or one Saa' of barley becomes due (One Saa' is equal to 3 265 kgs)

Important Note : In the example given at No (7) just above, if the pilgrim makes Wuzu and performs the Tawaaf again, no penalty will lie

(d) Small mistake WITH EXCUSE, for example continuing Tawaaf after loss of ablution in the fourth or subsequent round of Tawaaf, for which Fasting for one day become due No penalty will however lie if the pilgrim completes the Tawaaf after making Wuzu afresh

(e) Significant violation WITH EXCUSE, for example (1) wearing of stitched clothes for one day or one night, (2) cutting of hair from one fourth of the head, (3) pruning of nails of both the hands or more than four nails For such acts Sadaqa equal to three Saa' is called for, with the option of keeping fast for three days or offering of one Dam.

(f) Significant omission WITHOUT EXCUSE, for example (1) use of perfume during Ihraam on a limb or a part of the body, such as head, beard, face, thigh, palm, even if rubbed away soon after application it is the quantity and quality of perfume that determine the seriousness of violation, a large quantity of perfume or a perfume of high

quality even if used on a small part of the body or dress, (2) application of Hina (myrtle leaf) on hand and/or foot or head by women or on beard or head by men, (3) wearing of stitched clothes for one day or one night, (4) wearing of socks or ordinary footwear, covering the middle high bone on the upper part of the foot (called Talasal) for one day or one night, (5) performing Tawaaf-uz-Ziaarat or a major part of it, without ablution (a pilgrim will be absolved of the penalty if he makes Wuzu again so as to remove this stricture upon himself), (6) omission of Tawaaf-uz-Ziaarat AND also delaying Tawaaf-ul-Widaa' beyond the 12th Zilhijjah, (7) performing Tawaaf-uz-Ziaarat without ritual purity AND performing Tawaaf-ul-Widaa' after purity but beyond the 12th of Zilhijjah For such acts one Dam becomes due

Note : Putting of a long coat, over coat, etc over the shoulders without actually letting the arms into the sleeves, does not call for any penalty

(g) Serious Mistake WITHOUT EXCUSE, for example (1) application of layer of myrtle leaf (Hina) paste on head for full one day OR full one night, (2) Omission of Tawaaf-uz-Ziaarat, (3) performing Tawaaf-uz-Ziaarat without ritual purity and then also delaying Tawaaf-ul-Widaa' beyond the 12th of Zilhijjah, (4) violations like those mentioned in (1) to (4) in sub-para, (f) above requiring one Dam, if committed by a Qaarin before performing

'Umrah for such acts TWO DAMS become due.

Important Note : In case of a pilgrim who happens to do Tawaaf-uz-Ziaarat or performs it contrary to its requirements, his Tawaaf-ul-Widaa' can be the substitute for it but with the penalty of one Dam, if the latter Tawaaf was performed from the 10th to the 12th Zilhijjah (that is within the days of Nahr) and Two Dams if Tawaaf-ul-Widaa' was performed after the 12th of Zilhijjah

(h) Grave violation WITHOUT EXCUSE, for example (1) making Tawaaf-uz-Ziyyaart with ritually unclean body, (2) making love after Wuqoof-ul-'Arafaat but before Halaq or Qasr, or after Halq or Qasr but before Tawaaf-uz-Ziaarat, (3) in the case of ladies, making Tawaaf during menstruation, pre or post-natal bleeding For all such acts Budna becomes due

4. It should be noted that contravention of restrictions of Ihraam or of Haram, even if committed through ignorance, mistake, forgetfulness, or unintentionally or in sleep, unconsciousness, or intoxication or because of poverty or because of a disability or without any disability, are subject to penalty, even if the same be caused by someone else

5. Immediate payment of penalty is not Waajib but it is commendable In the case of old person it is Waajib to discharge their obligation in this behalf quickly or make a will therefore It will be a sin not to make a will

to ensure payment of penalty. If the heirs pay the penalty due on the deceased, it will meet the requirement.

VISIT TO MADINAH MUNAWWARAH :

In every Muslim heart there is a very strong and sincere longing for a visit to Madinah Munawwarah. One keeps on praying to Allah openly and secretly for the first available opportunity to do so. Hajj is the auspicious occasion when this life's prime wish can be realised.

Besides, the Holy Prophet Muhammad (*Sallallahu 'alaihi wa sallam*) has been graciously pleased to disclose his own feelings of love for his followers in this matter in a number of his Sayings (Ahaadith). The Sayings are to the effect that a visitor to Madinah will be (1) the Holy Prophet's (*Sallallahu 'alaihi wa sallam*) neighbour in the hereafter, (2) will be entitled to his (the Prophet's -- *Sallallahu 'alaihi wa sallam*) intercession on the Day of Judgement, (3) the visiting of the Mausoleum of the Holy Prophet (*Sallallahu 'alaihi wa sallam*) is like visiting him in life, and (4) one who comes for Hajj and does not come to Madinah for any reason, does a great injustice to the Holy Prophet (*Sallallahu 'alaihi wa sallam*).

The above Ahaadith make it all the more incumbent for the Hajj pilgrims to proceed to Madinah either before or after the Hajj at least for such a period of time as will enable him to offer forty daily prayers (Farz Salaat) in Masjid-un-Nabi (*Sallallahu 'alaihi wa sallam*)

that is, for full eight days.

Needless to say when in Madinah one should be full of love and respect for the Holy Prophet (*Sallallahu 'alaihi wa sallam*), his ahl-i-bait (members of his household), and his Sahaaba (*Razi Allahu 'anhum*) (Companions), and keep oneself engaged in devotional acts. The best thing to do in Madinah is offering of Salaat-o-Salaam and reciting Quraan Majeed.

For supplications to be made and shrines to be visited while in Madinah, detailed books on Hajj may be consulted.

HAJJ-I-BADAL – PILGRIMAGE BY PROXY :

It is permissible and valid in the Sh'ariah (Islamic law) for one, on whom Hajj is Farz and who is unable to perform Hajj in person due to some physical disability to authorise someone else to perform Hajj on his/her behalf. The permission is, however, subject to three important conditions. Firstly, it can be availed of only by persons for whom it is obligatory (Farz) to perform Hajj. Secondly, the donor, that is, Aamir (one who authorises someone else to perform Hajj on his/her behalf) will be duty-bound to perform Hajj in person if at any time later the disability disappears. Thirdly, the Mamoor, that is, the proxy (one authorised to perform Hajj on behalf of someone else) should be one who has already performed Hajj on his/her own behalf. If not, the Mamoor, on entering the Haram in Makka-tul-Mukarramah will incur the obligation of Hajj-i-Farz, irrespective of his/her status and/

or circumstances.

It is advisable for practical considerations that the Mamoor should be a male adult person although there is no bar against females in this matter.

Duties of Aamir : (1) The Aamir has to make the request to Mamoor directly. If unable to arrange for Hajj-i-Badal in life, one should leave a will to that effect. If one fails to make such a will, the heir(s) of the deceased may for the sake of reward and hoping for forgiveness and mercy of Allah on the deceased, arrange for Hajj-i-Badal. In case of a will for Hajj-i-Badal the Hajj expenses are to be met out of the assets of the deceased before their allocation according to the Shari'ah to the heir(s). In the absence of such will, the heir(s) if they decide in favour of Hajj-i-Badal for the deceased, will have themselves to meet the expenses as may be agreed upon.

(2) To provide expenses and amenities for the Mamoor on the scale of his/her own manner of Hajj and standard of living.

(3) To give clear guidance regarding his/her wishes in the matter of performance of Hajj rituals particularly the type of Hajj namely, *Ifraad* (Hajj only) *Qiraan* (Hajj and 'Umrah, without removing Ihraam after 'Umrah) and *Tamattu'* (Hajj and 'Umrah removing Ihraam after 'Umrah, and putting it on again for Hajj).

(4) To authorise Mamoor to use his discretion in matters of detail, keeping foremost, as far as possible, the wishes of Aamir in the matter of Hajj requirements.

NEWS AND VIEWS

(5) To undertake to defray in full the actual bonafide Hajj expenses as also the out of pocket expenses of Mamoor and not to try to strike a bargain for Hajj-i-Badal at a sum of money fixed in advance

Duties of Mamoor : (1) To obtain detailed instructions of Aamir and to follow them strictly and sincerely

(2) To make Niyyat for the type of Hajj desired by Aamir.

(3) To keep the interest of Aamir uppermost and generally to act in his (Aamir's) best interest

(4) To take care not to jeopardize the purpose of Aamir.

(5) To render account of Hajj and other expenses incurred and to offer to return the balance if any, as also the unused goods, utensils, etc., to Aamir.

(6) To proceed in time to perform the Hajj, and not to postpone it to the next year without valid excuse in the Shari'ah and without authority from Aamir as Dam becomes due on unauthorised postponement, and the Mamoor will have to pay for it from his/her own pocket

(7) Not to undertake to perform Hajj for two persons at a time, as the effort will go waste and count for neither

(8) To perform Hajj-i-Qazaa on his/her own in case Hajj-i-Badal gets null and void for omission of anyone of the three Faraaiz-of-Hajj, namely, Ihraam, Waqoof-ul-'Arafat and Tawaaf-uz-Ziyaarat.

Important Note : In the above case, Aamir will not be absolved of the obligation of his own Farz Hajj.

PROPAGATION OF ISLAMIC CULTURE

In support of the various fields of action and the spread of Islamic culture, two agreements have recently been signed between the World Islamic Call Society (WICS) and ministry of foreign relation in the Sudan and the Arab, Educational and cultural and Scientific Organization (ALECSO)

The first agreement provides for the opening of WICS office in the Sudanese capital Khartoum and enabling it to assume all Islamic activities on equal footing with all international organizations operating in the country

The second agreement was instituted on 1980 agreement between WICS and the Organization in line with WICS's objectives set by the general meeting and the International Council of Islamic Call

The agreement singled four fields of cooperation namely education, culture, science and other organizational affairs

The third article of the agreement says that WICS assumes its activities through its office and centres and will carry out the following objectives

- Spread Islamic call and build schools and Islamic centres
- Staging and holding seminars, lectures and gatherings aiming at enlightening Islamic awareness
- Conducting charitable and humanitarian work
- Publicizing of Islamic books, and researches.

(Courtesy : The Muslim World)

MUSLIMS IN PORTUGAL

LISBON : Portugal has about 15,000 Muslims who established an Islamic organization in 1967. They also built a central mosque in Lisbon which was officially opened on March 29, 1985. According to Aladeh Karim Abu Abdullah, Secretary General of the Arab Chamber of Industry, there are five million Muslims in the world who speak Portuguese specially in former Portuguese colonies in Africa such as Mozambique where one-third of the population is Muslim. (IINA)

(Courtesy : Da'wah Highlights)

ISLAM IN KOREA

At present there are 80,000 Muslims in South Korea. Most of the country's Islamic activities take place in Kwangju, where its entire population of 3,000 people have embraced Islam. Kwangju is located 60 Kms from Seoul. Islam has also spread to other parts of South Korea. A grand mosque has been built in Seoul. An Islamic university will also be built in the country.

(Courtesy The Minaret)

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CHAPTER 18

SOO-RA-TUL-KAHF

(Continued from March 07, 1998 Issue)

SECTION 3 (Continued)	RU-KOO' 3 (Continued)	رُكُوع ٣ (متبع)
19 And in the same way did We rouse them (from sleep),	19. <i>Wa ka-zaa-li-ka ba-'as-naa-hum</i>	وَكَذَلِكَ بَعَثْنَاهُمْ
so that they might question one another	<i>li-ya-ta-sāā-a-loo bai-na-hum.</i>	لِيَتَسَاءَلُوا سِبَابَهُمْ
One of them said How long have you stayed ?	<i>Qaa-la qāā-i-lum-min-hum kam la-biṣ-tum.</i>	قَالَ قَائِلٌ مِنْهُمْ كَمْ لَبِثْتُمْ
They said . We stayed a day or the part of a day	<i>Qaa-loo la-biṣ-naa yau-man au ba'-da yaum.</i>	قَالُوا لَبِثْنَا يَوْمًا أَوْ بَعْضُ يَوْمٍ
They said Your Lord (alone) knows best how long you have stayed	<i>Qaa-loo rab-bu-kum a'-la-mu bi-maa la-biṣ-tum.</i>	قَالُوا إِنَّكُمْ أَعْلَمُ بِمَا لَبِثْتُمْ
Now send one of you with this your silver com to the city	<i>Fab-'a-ṣōo a-ḥa-da-kum bi-wa-ri-qi-kum haa-zi-hēe i-lal-ma-dee-na-ti</i>	فَابْعَثُوا أَحَدَكُمْ بِوَرِقِكُمْ هَذِهِ إِلَى الْمَدِينَةِ
and let him see which (available) food is the purest,	<i>fal-yan-zur aiee-yu-hāa az-kaa ta-'aa-man</i>	فَلْيَنْظُرْ إِنَّمَا أَتَى لُطَعَامًا
and bring you some provision from it,	<i>fal-ya'-ti-kum bi-riz-qim-min-hu</i>	فَلْيَأْتِكُمْ بِرِزْقٍ مِنْهُ
and let him be polite and do not let him make anyone know about you	<i>wal-ya-ta-lat-ṭaf wa laa yush-'i-ran-na bi-kum a-ḥa-daa.</i>	وَلْيَتَلَطَّفْ وَلَا يُشْعِرَنَّ بِكُمْ أَحَدٌ ۝
20 Surely, if they come to know of you,	20. <i>In-na-hum teen-yaz-ha-roo 'a-lai-kum</i>	إِنَّمَا إِنْ يَظْهَرُوا عَلَيْكُمْ
they will stone you or turn you back to their creed,	<i>ya -ju-moo-kum au yu-'ee-doo-kum fee mil-la-ti-him</i>	يَرْجُمُوكُمْ أَوْ يُعِيدُوا وَتُنْزِلُ عَلَيْهِمْ
and then you will never prosper	<i>wa lan tuf-li-hōo i-zan a-ba-daa.</i>	وَلَنْ تُفْلِحُوا إِذًا أَبَدًا ۝

21 Thus did We inform (the people) about them (i.e. the Companions of the Cave),

so that they may know that Allah's Promise is true,

and as for the Hour (of Judgement), there is no doubt concerning it

When they were disputing among themselves concerning their affair.

they said Construct a building over them.

Their Lord knows best about them

Those who prevailed in the affair said

21. *Wa ka-zaa-li-ka a'-sar-naa 'a-lai-him*

li-ya'-la-moo an-na wa'-dal-laa-hi haq-qunw-

wa an-nas-saa-'a-ta laa rai-ba fee-haa.

Iz ya-ta-naa-za-'oo-na bai-na-hum am-ra-hum

fa-qaa-lub-noo 'a-lai-him bun-yaa-naa.

Rab-bu-hum a'-la-mu bi-him.

Qaa-lal-la-zee-na gha-la-boo 'a-laa am-ri-him

وَكَذَلِكَ أَخْضَرْنَا عَلَيْهِمْ

لِيَعْلَمُوا أَنَّ وَعْدَ اللَّهِ حَقٌّ

وَأَنَّ السَّاعَةَ لَا رَيْبَ فِيهَا

إِذْ يَتَنَازَعُونَ بَيْنَهُمْ أَمْرَهُمْ

ثَقَالُوا ابْنُوا عَلَيْهِم بُيُوتًا

رَبُّهُمْ أَعْلَمُ بِهِمْ

قَالَ الَّذِينَ عَلِمُوا عَلَىٰ أَمْرِهِمْ

22 We will build a place of worship over them

Some will say They were three, the fourth being their dog,

and others will say They were five, the sixth being their dog, guessing at random

And they will say They were seven, the eighth being then dog

Say My Lord best knows their number-none knows them except a few

22. *la-nat-ta-khi-zan-na 'a-lai-him-mas-ji-daa.*

Sa-ya-qoo-loo-na sa-laa-sa-tur-raa-bi-'u-hum kal-bu-hum

wa ya-qoo-loo-na kham-sa-tun saa-di-su-hum kal-bu-hum raj-mam-bil-ghai-bi

wa ya-qoo-loo-na sab-'a-tunw-wa saa-mi-nu-hum kal-bu-hum.

Qur-rab-bēe a'-la-mu bi-'id-da-ti-him-maa ya'-la-mu-hum il-laa qa-leel.

لَنُخِذَنَّ عَلَيْهِمْ مَسْجِدًا ۝

سَيَقُولُونَ ثَلَاثَةٌ رَّابِعُهُمْ كَلْبُهُمْ

وَيَقُولُونَ خَمْسَةٌ سَادِسُهُمْ كَلْبُهُمْ رَجُلٌ بَالِغٌ فِي الْعِلْمِ

وَيَقُولُونَ سَبْعَةٌ وَثَامِيَهُمْ كَلْبُهُمْ

قُلْ رَبِّي أَعْلَمُ بِعَدَّتِهِمْ مَنَافِعُهُمْ إِلَّا قَلِيلٌ ۝

So enter not into argument concerning them except in a cursory way,

Fa-laa tu-maa-ri-fee-him il-laa mi-rāa-an zaa-hi-ranw-

فَلَا تَدْخُلُوا فِي مِحْزَاهُمْ إِلَّا مِرًّا ظَاهِرًا

nor enquire about them from any one of them

Wa laa-tas-taf-ti fee-him-min-hum a-ha-daa.

وَلَا تَسْأَلْهُمْ فِيهِمْ مِنْهُمْ أَحَدًا

SECTION 4

RU-KOO'4

د ك و ع ٤

23 And never say of anything I will do it tomorrow,

23. *Wa laa ta-qoo-lan-na li-shai-in in-nee faa-'i-lun zaa-li-ka gha-daa.*

وَلَا تَقُولَنَّ لِيْ اَنْفَعُ لِيْ فَاَعْلُ ذَلِكَ غَدًا

24 (Without adding), 'If Allah will';

24. *Il-lāa aieen-ya-shāa-al-laa-hu*

إِلَّا اَنْ يَشَاءَ اللّٰهُ

and remember your Lord when you forget (to say that) and say

waz-kur rab-ba-ka i-zaa na-see-ta wa qul

وَادْكُرْ رَبَّكَ اِذَا نَسِيتَ وَقُلْ

Maybe, my Lord will guide me to a way, nearer than this, to righteousness

'a-sāa aieen-yah-di-ya-ni rab-bee li-aq-ra-ba min haa-zaa ra-sha-daa.

عَلِمَ اَنْ يَهْدِيَ لِيْ رَبِّيْ
لَا اَقْرَبُ مِنْ هَذَا رَشَدًا ٥

25 And they stayed in their Cave for three hundred years, and some add nine (more)

25. *Wa la-bi-ṣoo fee kah-fi-him ṣa-laa-ṣa mi-a-tin si-nee-na waz-daa-doo tis-'aa.*

وَلَبِثُوا فِي كَهْفِهِمْ ثَلَاثَ مِائَةٍ
سِنِينَ وَاَزْدَادُوا تِسْعًا ٦

26 Say Allah knows best how long they stayed

26. *Qu-lil-laa-hu a'-la-mu bi-maa la-bi-ṣoo.*

قُلِ اللّٰهُ اَعْلَمُ بِمَا لَبِثُوا

In His knowledge are the secrets of the heavens and the earth.

La-hoo ghai-bus-sa-maa-waa-ti wal-ard.

لَهُ غَيْبُ السَّمٰوٰتِ وَالْاَرْضِ

How clearly He sees and hears!

Ab-ṣir bi-hee wa as-mi'

اَبْصِرْ بِهِ وَاَسْمِعْ

They have no protecting friend other than Him,

Maa la-hum-min doo-ni-hee minw-wa-liee-yinw-

مَّا لَهُمْ مِنْ دُوْنِهِ مِنْ وَلِيٍّ

nor does He associate any one in His command

wa laa yush-ri-ku fee huk-mi-hee a-ha-daa.

وَلَا يَشْرِكُ لِيْ فِيْ حُكْمِهِ أَحَدًا

COMMENTARY

SECTION - 3 (Continued)

VERSES NO: 19-22 : At last when Allah wakened them from their sleep they began to ask one another how long they had been sleeping in the cave. They gave different replies to this question and felt that the truth about the correct period of their sleep in the cave was known only to All-Knowing Allah. Thereafter they asked one of their companions to go to the market with some old coins to bring some food. They were asked to take all precautions to maintain secrecy about their identity and movements, lest the infidels of the city should stone them or turn them away from their Eeman. At long last Allah informed the people and the king of the details of this strange story of the Companions of the Cave, so that the people might know that Allah is True in His promise and the Day of Judgement is sure to come. At the time these youths awoke from their sleep the entire civilisation had undergone a total change and the majority were most probably on the Christian Faith which was the religion of truth at that time. Out of regard for these Companions of the Cave the people began to think of setting up a monument or building a Mosque (Church) in their honour.

After hearing this strange, rather an extraordinary account, the people around the Holy Prophet (*Sallallahu 'alaihi wa sallam*) began to make conjectures about the correct number of the Companions of the Cave -- all at random. Allah asks the Holy Prophet (*Sallallahu 'alaihi wa sallam*) to close the dispute by telling the people that the truth is known only to Allah and a very few knowledgeable persons, if any.

SECTION - 4

VERSES 23-26 : It has been narrated that when at the instance of the Jews the polytheists of Makkah put to the Holy Prophet (*Sallallahu 'alaihi wa sallam*) the three questions, already mentioned in the INTRODUCTION, he (*Sallallahu 'alaihi wa sallam*) promised to provide the answers "tomorrow" in the hope that he (*Sallallahu 'alaihi wa sallam*) would get them from Hazrat Jibreel (*alaihis salaam*) on his next visit. However, Angel Jibreel (*alaihis salaam*) did not visit the Holy Prophet (*Sallallahu 'alaihi wa sallam*) for fifteen days. At this the polytheists and the Jews both began to taunt the Holy Prophet (*Sallallahu 'alaihi wa sallam*). All this caused great distress and grief to the Messenger of Allah. At last Angel Jibreel (*alaihis salaam*) called on the Holy Prophet (*Sallallahu 'alaihi wa sallam*) and the latter was able to furnish answers to the three questions. At the same time Allah commanded His Messenger (*Sallallahu 'alaihi wa sallam*) never to claim to do anything without modifying his claim with the words **إِنِّي أَنَا إِنشَاءُ اللَّهِ** (If Allah so wills). He was also commanded, on forgetting anything, to remember his Lord (Allah) Who alone has the power to bring back to the memory forgotten things and is Able to provide a much nearer and more direct path to right guidance and righteousness. The same command has been given in verse No 39 of this very Soorah with a slight difference in the words, viz **وَمَا شَاءَ اللَّهُ لَا قُوَّةَ إِلَّا بِاللَّهِ** meaning "Allah's will be done, there is no power but with Allah". It occurs in the Ahadis that when Allah favours a man with freedom from want and grants him prosperity he should express his gratitude to Merciful Allah in the words cited above. That is why, it is a common practice that the people hang on the front of their buildings plates containing the words **"مَا شَاءَ اللَّهُ"**. It is said that the Companions of the Cave remained in the Cave three hundred and nine years. This dispute about the number of the Companions or that of the years they remained in the Cave has been wound up by Almighty Allah by asserting that the exact knowledge of all things rests with Him Who alone knows all the apparent and secret things of the heavens and the earth. Allah sees and hears everything and He shares His Power, Authority, Command or Sovereignty with none.

(To be continued in the next issue).

الظلم بذهب البركة

روى عن عبد الله بن عباس رضى الله عنهما ان ملكا خرج يسير في مملكته مستخفيا بمكانه ، فنزل على رجل له بقرة ، فراحت البقرة فحلبت قدر قلنتين ، فعجب الملك لذلك وحدث نفسه باخذها ، فلما راحت من الغد حلبت على النصف ، فقال الملك : ما بال حلابها قد نقص ، اراعت في غير مراعاها بالامس ؟

قال : لا ، ولكن اظن ان ملكنا هم باخذها فنقص لبنها ، فان الملك اذا ظلم او هم بالظلم فذهب البركة ، فعاهد الله في نفسه . فراحت من الغد ، فحلبت حلاب قلنتين فجاب الملك ، وعاهد ربه . لا عدلن ما بقيت .
قال الطرطوشى : وهكذا تتعدى سائر اعمال الملوك وعزائمهم ومكنون ضمائرهم الى الرعية ، ان خيرا فخير وان شرا فشر

بشكر مجلة الامة

علماء المسلمين و التاريخ

و اول من نظم نقد الروايات التاريخية ، ووضع القواعد لذلك علماء الدين الاسلامى ، فانهم اضطروا الى الاعتناء باقوال النبى ﷺ و اعماله لفهم القرآن
فانبروا لجمع الاحاديث ودرسها وتدقيقها ، فالتحقوا علم التاريخ بقواعد لا تزال فى اسمها وصورها محترمة فى الاوساط العلمية حتى يومنا هذا .

(مصطلح التاريخ)

الى كان الاتباع قد حفظوها عن ظهر قلب . واحدى النسخ المجلدة المدعوة " للمصنف " موجودة حتى الآن فى طاشقند (روسيا) . وقد ثبت من نسخة لهذا النص نشرت فى ١٩٠٠ م ان القرآن الكريم نزيه وصادق اليوم كما كان يوم نزوله .

نتعلم من تعليقات الانبياء من امثال ابراهيم ، موسى وعيسى (عليهم السلام) حقائق الحسنات كالنقوى والعدل والمزة والامانة والصبر والجراة الروحية . و خلاصة كل هذه التعليقات ان الله واحد ولا اله الا هو ، من الواجب العمل على شريعته . وتقع على عاتق الانسان مسئولية اديبة حتمية تجاه الخالق .

ان العالم العربى يحمل افكارا حاطقة عديدة حول عقيدة الاسلام الاساسية والمعنى الحقيقى للاسلام . فعماينا جميعا ان نبذل الجهود ونفقا سم فبا بيننا المعلومات المشتركة ، المعلومات التى ستكشف صداقة اتباع الصراط المستقيم .

يبنى علينا نحن المسلمين ان نكون اكثر الناس درحا ، عملا ، نجاحا واجتهادا بين مجتمعاتنا وفى المدن . وذلك لان الله الرحمن الرحيم قد وعدنا ان يجرى جهودنا جزاء حسنا لو اطعنا الله فى مرضاته .

بعد ان بحث الموضوع واديت الصلوات ارجو ان تعليقاتى . وان كانت متواضعة ، ستؤدى الى حسن تفاهم كيف انا . حديث عهد بالاسلام وملايين من الناس عبرى يفتخرون باعلان : نحن مسلمون ونحيا فى حدود شريعة الاسلام .
مجلة استريت دات

تعريب : اقبال حسين انصارى

وَقَفْنَا لِلَّهِ لِمَا يُحِبُّ وَيَرْضَى

عَلَى حَبِيبِكَ خَيْرِ الْخَلْقِ كُلِّهِمْ
لِكُلِّ هَوٍّ مِنَ الْاَهْوَالِ مُقْتَحِمٍ

يَا رَبِّ صَلِّ وَسَلِّمْ كَرِيماً اَبَدَاً
هُوَ الْحَبِيبُ الَّذِى تَرْجَى شَفَاعَتَهُ

القرآن الذى يتلونه كل يوم . وهناك جماعات عديدة من المسلمين ينفذون جلساتهم ايام العطلة لاقامة صلواتهم وارشاد اطفالهم في مبادئ الدين . من المستحسن في رأى ان تستعمل ايام العطلة لزيارة الاصدقاء والاقرباء ونشر رسالة الاسلام بوسيلة الوعظ او العمل .

اعتقد بانه من المهم بمكان ان لا يؤمن باحكام الاسلام فحسب وانما تجعل من حياتنا قدوة لامة وذلك لانبات ان الاسلام حق ويستطيع ان يقدم الحلول الصحيحة لشئى المسائل العالمية . ان الله يرى اعمالنا ، وتؤثر حياتنا في حياة من يحيطون بنا . وفي خلال فترة ١٠ سنوات كنت عضوا فعلا لكنيسة " بيتست " اعلم تلامذتى في مدرسة صنداي والفقرة الاكثر ترددا على لساني : ان لقيت شخصا ولم يقل لك ذلك الشخص في حسن دقاتك : انك مسيحي طيب فانك لا تقدم الصورة الصحيحة . وانا اعتقد بكل امانة ان نفس الفلسفة يطبق على حياتي اليوم . ان افلحت ان حياتي اليوم يكون لذلك وقع حسن حول سيرتي ، ديني وشخصي عند من لقيته

ارى حاجة ملحة الى تقديم معلومات عامة اكثر عن الاسلام . ونواجه في هذا البلد نقصا بينا في المعلومات عن الاسلام والتفسير عن وجهة النظر الاسلامي . ويؤدي هذا النقص في المعلومات الى التحيز ، ضيق الفكر ، وحتى العداء ازاء المجتمع المسلم

قد حاول العلماء ابراز صفوة الفكر وبلاغة اللسان في القرآن المجيد . ما ان نزل وحى القرآن الى الرسول ﷺ حتى تم تدوينه وكثير من اتباع الرسول ﷺ من حفظوا الآيات عن ظهر قلب وفي وقت لاحق بعد وفاة الرسول ﷺ تحمل الخلفة الاول المسؤولية عن اعداد نسخة مصدقة للتنزيلات ناسرها وذلك بمقارنة النصوص المكتوبة والموجودة لدى مختلف الانبياء بكل عناية بالنصوص

قد اشتد عليك . عند ما تستيقظ من النوم في الصباح المبكر قد تشرب وتستفيد من الماء البارد ، ولكن عند الظهر يحتاج بدنك الى سائل اكثر فحان الوقت لعودتك الى المياه المنعشة . وبعد ذلك عند العصر والمساء يصرخ بدنك لماء اكثر . ومثل العسلوة كمثل هذا الماء وارواحنا تصرخ والشرور من حولنا تمزق ارواحنا ما دمنا لا نعود الى الله

كثير من الناس تدهشهم الحقيقة ان المسلمين والمسلمين يصلون على حدة . وبالعكس ذلك تسمح جميع الكنائس في بلدنا لاعضاءها بالجلوس اينما شاءوا من اجل قداس الكنيسة واداء الصلاة بالجماعة . الا ان الكنيسة الكوكرية هي اوحيدة التي تفصل اعضائها في هذه المناسبات حسب اجناسهم . على انه عدد المسيحيين الكوكرين في منطقة غرب الوسط الجنوبي للولايات المتحدة ليس بكثير

من الممكن ان يكون اكبر دين من حيث عدد متبعيه في هذه المنطقة من البلد هو كنيسة " بابست " بجميع مروعها . انا اسكن في ريت ورت وهناك ٤٠ موعزا من الكنائس مسجلة في دليل التليفون . فترى ان هذا البلد ليس في اى حاجة ماسة لكنيسة أخرى او عقيدة والذى يفتقده هو تجديد ايمانه بالله الواحد الاحد .

ولقد قرأ آخر كبير بين الاسلام والمسيحية هو يكمن في هيكل الهيئة الكهنوتية . ان هيكل الكنائس المسيحية عظيم جدا بما فيه آلاف من مناصب قائمة قانونيا لتقاسومة ، يتم التمييز فيها على اساس الاحتمار او الالتحاق وهم يشغلونها اما مقابل رواتب او من طوعية

ليس في الاسلام اى هيكل قائم لمثل هؤلاء العيان لا حاجة فاه الى هذا العدد الكبير من القساوسة لتوضيح الاحكام والعقائد الكنيسة يوما بعد يوم او اسبوعا بعد اسبوع لاعضائه يقوم الله بتوجيه حياة المسلمين من خلال

نفس المغاللة الأساسية ماعدا واحدة منها حول الرسول محمد ﷺ . ويقول القرآن المجيد :

يا أيها الذين آمنوا استمعوا بالصبر والصلاة
إن الله مع الصابرين (البقرة ١٥٣)

الصارف

عالم ابعاد عارف من حيث الدين بين العالم الاسلامي والمسيحية هو نظرية ابنية المسيح (عليه السلام) ورسالة محمد ﷺ . لا يعلم المسيحيون في الغالب ان عقيدة ابيه المسيح (عليه السلام) ونظرية الثالوث لم تتحقق كمعقده كهنوتية الا بعد قرار مجلس " نيشا " في سنة ٣٢٥ م على الرغم من هذه الحقيقة التاريخية ان معظم المسيحيين لم يكرسوا بعض أوقاتهم او مساعيهم في بحث هذه الحقيقة كل ما يمكنهم هو تكرار ما يقرأونه في الانجيل الذي يملكونه . طبعات الانجيل المقدس التي نعر المصدر الاوسع استشهادا بها بخصوص الاحكام المسيحية هي طبعت الملك جيمس والفديس يوسف الكاثوليكي وقليل في العالم عبر الاسلامي من بلد وقته وجهوده لمعرفة التاريخ الذي احتازه الانجيل حتى وصل الى شكله الحالي ولمعرفة مراحل التغيرات التي طرأت عليه

من المهم جدا ملاحظة الفارق الشكوك بين الاحاديث النبوية المدونة بعناية والانجيل الاربعة الاولى من العهد الجديد ان الانجيل الاربعة متى . مرقس ، لوقا ويوحنا تخبرنا عن الرسول المسيح (عليه السلام) خلال فترة رسائله سيتين من مظالم هذه الانجيل الاربعة . يوحنا حتى الفرق بين وجهات نظر مختلف المؤلفين

قد كتبت كتب الانجيل والاحداث المدونة فيه بعد المسيح بـ ٥٠ - ٦٠ سنة ومع ذلك فانها تقبل كالكلمة الالهية الحقة هذه هي قليلة من البيانات التي ستحتونكم بها .

اما طبيعة الاسلام بالذات فهي شئ اجنبي وغريب لدى غير مسلم متوسط والسبب هو قلة المواد المتاحة في بلدنا . والعامل الآخر الذي يعرقل الموقف ويحدث حاجزا لغويا امام معظم الناطقين بالانجليزية هو ان الصلوات تقام بالعربية بدلا من الانجليزية لذلك فلا يمكن ملا الفراق وخلق جو مقبول الا بتقديم تفسير واضح لدينا لغبر المسلمين

الصلوات

بعد تقديم تعريف لغبر مسلم بمبادئ الدين تأتي الخطوة التالية الصلاة او العبادة وهي العماد الثاني للاسلام . يبدو نظام الصلوة الخمس يوميا في الاسلام فكرا غريبا للعبادة عند الذين هم اعضاء فعالون او غير فعالين في كنيسة غربية جزء من المسائل التي يواجهها العالم العربي يتمثل في السرعة التي يسير بها المجتمع المعاصر في مضمار الحياة . تعطيل جميع النشاطات من اجل الصلاة خمس مرات كل يوم هو في رأي كثير من الناس اصاعة لوقت ثمين . عمل وصف الاشكال ، سلسلة الافعال والحركات والتلاوة يساعد الرجل عبر المسلة على فهم سبب اهمية كسب مشاعر الخضوع بطريقة الصلاة

المواظمة على الصلاة تكسب المصل الشهور بالسكون والخضوع بين يدي الله والقوة لتحمل اعباء الحياة اليومية

من اللازم التأكيد على اننا لا نستطيع البقاء بدون ركائز وهدايته تعالى . بينما ليس هو في حاجة الى صلاتنا .

يقول القرآن المجيد :

يا أيها الذين آمنوا استمعوا بالصبر والصلاة .

إن الله مع الصابرين . (البقرة ١٥٣)

اوضح لي احد اصدقائي المسلمين . بأسلوب جيد . حقيقة الصلاة بقوله : المثول امام الله في الصلاة بمثابة الوصول الى عين ماء عذب صاف . اذا كان العطش

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
 بَلَغَ الْعَلَى بِكَمَالِهِ كَشَفَ الدُّجَى بِجَمَالِهِ
 حَسَنَتْ حَبِيبُ خَصَالِهِ صَلَّوْا عَلَيْهِ وَآلِهِ
 اَللّٰهُمَّ صَلِّ عَلَى سَيِّدِنَا مُحَمَّدٍ وَآلِهِ وَعِزِّهِمْ بَعْدَ دِيْنٍ مُثْلِهِمْ اَلَمْ تَكْ هـ

كيف اسلموا ؟

قصة اسلام السيدة حى جلكيريز بقلمها

ارعب فى القراءة اكثر ماكثر
 عند محادثة شخص غير مسلم واجب علينا ان نشمر بان
 من واجباتنا نشر كلمة الاسلام وتوضيح معتقداتنا وتوضيحها
 صريحاً مع بيان اسباب تلك المعتقدات ان معلوماتنا
 عن القرآن واحاديث النبى ﷺ ناقصة ما لم نتمكن من
 عرض موقفاً من الاسلام بدلائل قوية ومقنعة . كيف
 يمكن شخصا غير مثقف فى دين الاسلام ان يوضح للعالم
 المسيحى والمشركون ان الطريق الوحيد الى الخير وفلاح
 الآخرة هو الاسلام
 يجدر بنا ان نأخذ بعين الاعتبار ان اكثرية ساحقة
 من المسيحيين تلقوا دروس الاناجيل فى طفولتهم فى
 مدارس صدى ان ادايت بيان دون تأييده بمصدر
 مرجحكم ووجهة نظر مفقاة ما اثبت ان وجدت ان ما
 تعلموا فى حلال طفولتهم مسحاتى مراعا لا تستطيع ان
 تملأه .

من المستحسن جدا ان تمتنع الحديث مع غير مسلم
 بموضوع الايمان أى :

انت بالله ومملكته وكتبه ورسله واليوم الآخر
 والقدر خيره وشره من الله تعالى والبعث بعد
 الموت .

اعتقد ان معظم المسيحيين سيقولون لك انهم يحملون

(حى - ن - جلكيريز من اعلى فورنورث نيكاس .
 مازالت تعمل لدى البنك الاهلى الاول وفورنورث
 خلال السنوات العشر الماضية . اما الآن هى مسلمة
 كانت السيدة جلكيريز معلمة فى مدرسة " كنيسة صندائى
 بابتست " . عازفة على بيانوالكنيسة ومديرة الدوسيقى ،
 (سبتمبر ، ١٩٧٣ م)

انا حديث عهد بالاسلام وكنت من قبل من متسمى
 كنيسة ' بابتست فنداميتل " تلقيت دروسى المسيحية
 بطريق حضور كنيسة ٢٠ سنة وشعلت وطيمة . ملمة
 للاطفال فى مدرسة صدى نحو ١٠ سنوات وانا والقة
 مان هذه البيانات ستمر فى ذهلك الشؤال . لم غادرت
 " المجتمع المسيحى " بعد ٢٠ سنة ؟

اشعر فى سريرة نفسى مان كل شخص مدين الى الله
 ان يحاول اتباع أوامر الله وان يعيش فى حدود شريعته
 تعالى . محكم ولادنى وتعليمى وثقافى فى ظل بلد مسيحى
 كنت احاول : بطريقة فعالة . ان اوفى بواجباتى تجاه
 الله فى الاسلوب الوحيد المتاح . على انه بمرور الزمان
 وتقدم عمرى صادفت عقائد لم استطع ان ابررها فى ضوء
 التعليمات المسيحية ومشاعرى الشخصية . دراساتى التى
 قمت بها فى الشرق الاوسط اثارت فى نفسى اهتماما بدين
 الاسلام . قرأت كل ما وقع يدي عن الاسلام ما جعلنى



كيف اسلموا :

قصة اسلام السيدة خديجة الكبرى

- اشعر في سريرة نفسي ان كل شخص مدين الى الله ان يحاول اتباع أوامره وان يعيش في حدود شريعته
- يا ايها الذين آمنوا استعينوا بالصبر والصلاة . ان الله مع الصابرين (القرآن)
- المواظمة على الصلاة تكسب المصلى الشعور بالسكود والخصور بين يدي الله .
- المثول امام الله في الصلاة بمثابة الوصول الى عين ماء عذب صاف

طبع آيات القرآن الكريم والأحاديث النبوية الشريفة في هذه المجلدة بترجمة سهلة وبأسلوب بسيط وواضح

وَالْحَقُّ يَدْعُنَا إِلَى رَحْمَةٍ مِنْ رَبِّهِ وَأَنَّ الْإِسْلَامَ كَمَا كُنَّا

AND SURELY, IT (THE QUR-AAN) IS THE TRUTH OF ASSURED CERTAINTY (69

Yaqeen

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NO. 21

THE HAJJ PILGRIMAGE	144
FUNDAMENTAL PRINCIPLES OF HAJJ	146
THE EIGHTH ISLAMIC SUMMIT CONFERENCE OF THE OIC	149
HOLY QURAAN GIVES SCIENTIFIC PREDICTIONS	151

NEWS AND VIEWS

MUSLIM POPULATION IN UKRAINE	151
MALAYSIA'S VOLUNTEER FORCE FOR TECHNICAL HELP TO MUSLIM NATIONS	151

QUR-AAN MAJEED

ARABIC TEXT, ITS TRANSLITERATION, TRANSLATION AND COMMENTARY INTO ENGLISH. PART 15, CHAPTER 18, SOO-RA-TUL-KAHF Verses 9 to 18 (To be continued March 22, 1998 Issue)	88
--	----

*The Sacred verses of Holy Qur-aan and the Traditions of the Prophet (Sallallahu 'Alaihi wa
sallamu) have been printed for the benefit of our readers. You are asked to ensure their sanctity.
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Bis-mil-lah-rah-rah-ma-nir-ra-him.

In the name of Allah, the All Compassionate, the Most Merciful

QUR-AAN AND SUNNAH

Indeed, the Best Word is the Word of Allah (i.e. Qur-aan-e-Majeed) and the Best Guidance is Sunnah of the Holy Prophet Muhammad (Sallallahu-'alaihi-wa-sallam). And the Best deeds are those declared definite and imperative (according to Qur-aan and Sunnah). And the Worst deeds are those invented by man himself (as part of Religion) and all such self-invented formulations are Innovations (*Bid-'at*) and every Innovation (*Bid-'at*) leads a man to Eternal Hell-Fire.

And who is more excellent in speech than the one who calls towards Allah while he himself does righteous deeds and says: Admittedly I am from the obedient ones' (*Muslims*). (Al-Qur-aan 41:33)

Explanatory Note :-

Whoever invites people towards Allah deserves great honour and is worthy of being listened to. His words are held in the highest esteem as evidenced below -

- (a) That he calls people to Allah (the "Truth of Allah") without involving his 'self', in any way
- (b) Every deed of his is based on Righteousness showing no divergence between his preaching and his conduct (i.e. his own words and actions), and
- (c) He asserts himself as a Muslim, meaning that he associates himself with the 'Will of Allah', as if he is the full embodiment of Islam, as ordained by Him (Allah) and adopted by His Prophet Muhammad (Sallallahu 'alaihi wa sallam)

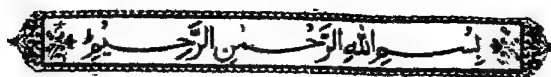
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Bis-mil-laa-hir-rah-maa-nir-ra-heem
In the name of Allah, The All-Compassionate, the Most-Merciful

THE HAJJ PILGRIMAGE

The life journey of a Muslim is marked with five mileposts, or Fundamentals, by which he leads his way

The first fundamental is to affirm Oneness of Allah and the Apostleship of Muhammad (*Sallallahu 'alaihi wa sallam*) in the words which constitute Kalima-tush-shahadah :

"I bear witness that there is no god but Allah, and I bear witness that Muhammad is the Messenger of Allah "

This fundamental constitutes the very foundation of Faith, or Iman, which brings the whole Ummah to a common spiritual footing. It is also an open and standing invitation for acceptance by the whole mankind.

The second fundamental is the daily canonical Prayer, that is Salaat. It is a way of purifying one's self from the shameful and unjust deeds and, at the same time to generate a spirit of fellow-feeling through congregation in the Mosque five times a day.

The third fundamental is regular charity, that is Zakaat. It means to give in alms compulsorily one-fortieth portion of one's income yearly provided it reaches the prescribed limit. Its practical purpose is to relieve poverty. While satisfying a social need, it works also to purify one's worldly wealth by putting the needy before one's self.

The fourth fundamental is the obligatory Fasting, that is Saum, during the month of Ramazaan. It provides for a multiple common discipline of body and soul. It is accompanied by almsgiving also.

The fifth fundamental is the Pilgrimage, that is Hajj, to Holy Makkah once in lifetime by every Muslim, male or female, who has the wherewithal to pay for the journey. Its object is to bring together the global Muslim brotherhood, amidst blissful surroundings and in a state of unity and equality, to celebrate the praises of Allah on the Days appointed for the Pilgrimage (Hajj).

The immediate thought that the Pilgrimage brings to the mind is the grandeur and antiquity of Holy Ka'bah which transcends the known history. Allah says about it in Quraan Majeed :

"Verily, the First House founded for mankind to worship God is that at Bakka (Makkah), a blessed place and a source of guidance to the peoples of the world. (3:96)

In course of ages, the rigour of time and clime obliterated from eye the foundation of Holy Ka'bah, Prophet Abraham (*Ibrahim alaihis salaam*) was commanded by Allah to rebuild Ka'bah on its foundation that already existed. He was assisted in this task by his son Isma'il (*'alaihi salaam*) who with his mother was already residing in Makkah. Abraham (*'alaihi salaam*) had to journey all the way from Syria in order to fulfil the Command of Allah. Quraan Majeed refers to the incident as follows:

"And when Abraham and Ismael were raising the foundations of the House (Ka'bah) (they said): O our Rabb (Creator and Sustainer)! Accept (this) from us, surely You are All-Hearing, All-Knowing. (2:127)

This is the second thing that comes to mind. The rebuilding of the walls of Ka'bah was followed by the Command of Allah for the Pilgrimage given to Abraham (*'alaihi salaam*) as the following Quranic verse says:

"And proclaim amongst mankind the Hajj, they will come to you on foot and on every lean camel, arriving from distant ravine." (22:27)

Then the mind conjures up the scene when, in the wake of the Conquest of Makkah, Holy Prophet Muhammad (*Sallallahu 'alaihi wa sallam*) entered the sacred precincts of Haram, and looked at the vanquished Quraysh who were waiting for him and his order about them. He put to the Quraysh the question: "What do you think I am going to do to you today?" They pleaded with one voice: "You are a generous brother and the

son of a generous brother. Only mercy is expected of you." Holy Prophet Muhammad (*Sallallahu 'alaihi wa sallam*) said with unparalleled grace and generosity "To day, I say to you those very words which Joseph (*Yousuf 'alahis salaam*) said to his (hostile) brethren. "This day there is no blame on you. Go! You are free."

At that time, Holy Ka'bah was infested by no less than 360 idols installed by the Arab pagans in its premises including the central sanctuary itself. It comes to mind how Holy Prophet Muhammad (*Sallallahu 'alaihi wa sallam*) went round with a stick in his hand, knocking off the idols one by one as he passed, and reciting the Quraanic verse .

" The Truth has come and the falsehood has vanished. Indeed, the falsehood is bound to vanish " (17:81)

Then the mind is seized of the Last Pilgrimage of Holy Prophet Muhammad (*Sallallahu 'alaihi wa sallam*). It was on a day of Zeeqa'd of the tenth year after Hijrah that he announced that he would be proceeding to Makkah on Pilgrimage. He had not been there for Pilgrimage since his emigration to Madinah. The news spread fast and prompted a vast multitude of believers, men and women, to accompany him to Makkah. On the occasion of this Pilgrimage, Islam visibly stood for the first time in its full majestic bloom, wiping out for ever the evil traditions of the Days of Ignorance. The place was resounding with Talbiah :

لَبَّيْكَ اللَّهُمَّ رَبَّيْكَ - لَبَّيْكَ لَا شَرِيكَ لَكَ لَبَّيْكَ -
إِنَّ الْحَمْدَ وَالنِّعْمَةَ لَكَ وَالْمُلْكُ - وَطَعْنُكَ لَكَ

Transliteration : (Lab-bai-ka al-laa-hum-ma lab-baik. Lab-bai-ka laa-sha-ree-ka la-ka lab-baik. In-nal-ham-da wan-ni 'ma-ta la-ka wal-mulk. Laa sha-ree-ka-lak.)

Translation : "Here I am, O Allah! Here I am at Your service. Here I am. You have no partner. Here I am at Your service. Verily to You belong all the Praise, and the Benevolence, and the Sovereignty. You have no partner."

It was here, and on this occasion, that Holy Prophet Muhammad (*Sallallahu 'alaihi wa sallam*) delivered his Farewell Sermon giving the Charter of Human Rights by proclaiming aloud, inter alia, the equality of mankind which is the first fundamental human right.

"O people! You all have one Allah, and one father Adam, and Adam was made of clay. There is no preference for an Arab over a non-Arab, nor for a non-Arab over an Arab nor for the reds over the blacks, nor for the blacks over the reds, but that based on piety. In the sight of Allah, the nobler is he who fears Him more."

The Muslims perform the Pilgrimage to this day and they shall continue to do so till the world lasts, in the tradition of Prophet Abraham (*'alahis salaam*) and the Prophet of Islam, Muhammad (*Sallallahu 'alaihi wa sallam*). The touching words with which he prefaced his Farewell Sermon, still ring in the ears.

"Listen, O people! May be I see you not after this year, at this place, and in this town."

One is reminded how at the end of the Farewell Sermon, Holy Prophet Muhammad (*Sallallahu 'alaihi wa sallam*) asked his audience

"You shall be interrogated by Allah regarding myself. What answer will you make?"

They said, "We shall declare that you delivered the Divine Message and acquitted yourself of your duty." Raising his finger to the sky, the Prophet (*Sallallahu 'alaihi wa sallam*) then uttered thrice the words

"You shall stand witness, O Allah." And prompt came the approbation from Almighty Allah Himself in the following Quraanic verse

" . Today I have perfected your religion for you, completed My favours upon you and chosen Al-Islam as a religion for you " (5:3)

This is the last revealed Verse, to the last of the Prophets, (*Sallallahu 'alaihi wa sallam*) relating to the last Religion.

Drawing a parallel with the League of Nations, the precursor of today's United Nations, Professor Hurgonji said : "The League of Nations founded by the Prophet of Islam put the principle of international unity and human brotherhood on such universal foundation as to show candle to other nations. The fact is that no nation of the world can show a parallel to what Islam has done towards the realisation of the idea of League of Nations."

The purpose of the Pilgrimage is to purify one's self. Allah has given a clear warning in Quraan Majeed to those who intend to proceed for Hajj :

" so whoever undertook to perform Hajj therein, then no initiatives to sex, no exceeding of limitations (imposed during Hajj) and no altercation is allowed. " (2:197)

A pilgrim once said, "I have been several times to Makkah. I went with one idea, and came back with another. I looked forward to seeing the places where the Prophet (*Sallallahu 'alaihi wa sallam*) lived and worked. I found more than that: the vast concourse of people from many lands, all the same, all equal, and their yearning for Allah, as all move round the Ka'bah, hundreds of thousands of us together." A lady once gave her impression of the Pilgrimage thus:

"It is like a rehearsal for Resurrection Day -- Everybody equal: all kinds of people together, the whole of humanity before Allah."

The Pilgrimage creates the tendency to divert man from the hurly-burly of this worldly life and, instead, to develop in him the most ecstatic feeling to glorify Allah, thus giving satisfaction to the soul and joy to the eye. The pilgrim's spiritual elation is well placed, for he is here the guest of Allah Himself. Holy Prophet Muhammad (*Sallallahu 'alaihi wa sallam*) is reported to have said:

"He who makes Hajj and he who makes 'Umrah are guests of Allah. If they invoke Him, He responds to them." (Ibn Majah)

How sublime! How great! Praise be to Allah that the Day of Hajj, blessed for ever, has come

FUNDAMENTAL PRINCIPLES OF HAJJ

Hajj is one of the Fundamental Pillars of Islam and a basic religious obligation or duty. There is a Verse in Quraan Majeed --

وَلِلّٰهِ عَلَى النَّاسِ حِجُّ الْبَيْتِ مَنِ اسْتَطَاعَ الْيَدِ
سَهْلًا وَزَمَنَ لَّكَرَّوَانَ اللّٰهُ عَنِ الْكَلْبِ

"And pilgrimage to the House (of Allah) is a duty which men owe to Allah -- those who can afford it. And whoever refuses (this duty) (should know) that Allah is (Ghani) above any need of the peoples of the world." (3:97)

To afford a journey to the House, that is, the Ka'bah, means that apart from meeting one's daily necessities of life, one has enough funds to defray all the expenses of the journey to and from the House of Allah in Makkah as well as the expenses for one's stay there. Moreover, one should be able to provide for the (Wajib) fundamental maintenance of one's dependants upto the time of one's return from the journey. There are serious warnings in the Holy Quraan and Hadith for a man who does not perform Hajj despite his ability to afford as mentioned above.

DECREE : If a person at any time during his life came in possession of sufficient funds to

again. Let those who have been called, and those who are still longingly waiting for their turn, praise Allah and feelingly proclaim His Oneness and Glory. May He bestow on us the blessing of Hajj. Aameen!

meet the Hajj expenses, and retained possession of the same upto the beginning of the Hajj season, that is, the beginning of the month of shawwal, and if instead of performing Hajj, he spent the funds on the construction of building or on celebration of marriage or on some other purpose, Hajj having already become obligatory on him, that is, as a Fardh, he is duty bound to save again sufficient money through his best possible efforts in order to discharge the Hajj obligation.

HADITH : The Messenger of Allah (*Sallallahu 'alaihi wa sallam*) said, "One who performs Hajj for the sake of Allah and therein abstains from foul acts and words, inequity and sins, he returns so purified from sins as if his mother had given him birth that very day" (Bukhari and Muslim).

In another Hadith the Messenger of Allah (*Sallallahu 'alaihi wa sallam*) said, "Those who perform Hajj and 'Umrah are the guests of Allah. If they make any prayer to Allah, He will grant it." (Ibn-e-Majah)

What greater blessing there could be for a Muslim than to be forgiven by Allah for all the sins committed during his life time and to be blessed by Allah in whatever he prays for. By virtue of this blessing he could easily attain fulfillment of all of his worldly and heavenly desires.

AN IMPORTANT WARNING

The attainment of all the above rewards and blessings is subject to strict compliance with all the Faraidh, Wajibaat and Sunan of

Hajj. Otherwise even if one is at all relieved of the obligation of Hajj his deprivation from the rewards and blessings of Hajj is certain. Hajj pilgrims are generally careless in this behalf. They do not care to obtain due knowledge of the directives about Hajj, visit to sacred places and religious instructions regarding them. On reaching the holy place, they are placed under the charge of ignorant retainers of 'Mu'allims'. Neither do the pilgrims take care in ensuring due compliance with Wajibaat of Hajj nor are they vigilant in abstaining from sinful acts during Ihraam. It must be remembered that after putting on Ihraam for Hajj or 'Umrah one is subject to certain restrictions laid down by 'Shari'at', contravention of which is a grievous sin. Moreover, for a sinful act, committed in the Haram of Makkah, the punishment is also extremely severe. These ignorant people start reckoning that they have returned after having been absolved from sins and that they have a big stock pile of divine rewards for the life hereinafter. But what really happens is that they return with a heap of sins due to contraventions of Wajibaat and Sunan of Hajj and with a bundle of penalties for omitting Wajibaat of Ihraam. There is of course a possibility of all their acts of omission being overlooked by Allah out of His endless Mercy and because of the innumerable blessings of Haramain Sharifain (The two sacred mosques in Makkah and Madinah namely, Masjid-ul-Haram and Masjid-e-Nabawi), but there is no reason to be careless in the matter.

Besides, a sin not taken seriously and committed lightly has little possibility of being forgiven. That is why 'ULAMA of every age compiled and published necessary directives for Hajj in a simple and easy manner for the good of Hajj pilgrims out of sympathy and goodwill towards them. If these are kept in view before starting for Hajj and during the Hajj journey, if Almighty Allah wills, the performance of Hajj will meet with His approval.

BEFORE EMBARKING UPON HAJJ JOURNEY

One should carefully take note of and make it a point to comply strictly with the requirements detailed below -

1. Purify your intention (Niyyat) solely for Hajj and only for the sake of Allah and exclusively for heavenly reward. Do not permit any ideas of worldly prestige and vanity or commercial gains or other worldly considerations to enter into your intention for Hajj. There is of course no harm if some material benefits come through by the grace of Allah (and according to Hadith material gains shall also become available), but one should not defile one's intention for their sake.

2. Turn to Allah in penitence from all sins, trivial or grievous. There are three pre-requisites for a sincere penitence -

- i) Repentance and regrets for the sins committed in the past and all possible redress for omissions in the past
- ii) To give up at-once all sinful habits

- iii) To resolve not to commit sins in the future.

These are the three pre-requisites of a sincere penitence without which mere uttering the words of penitence will not be of any avail.

Some of the omissions and short-comings of the past for which compensation or redress can be offered are :-

a) Compensation for fasting and prayers, not observed after attaining the age of puberty, must be offered now after computing the same carefully and if a correct estimation be not possible then assessment should be made with due caution.

b) Payment of 'Zakat', if not made already in time on one's savings and other assets of value, should be arranged now on an accurate calculation or on a careful estimate.

c) Redress for broken pledges, oaths and vows should also be offered.

Besides, there are other redressible social obligations, for example, repayment of debts or clearance of other dues, or atonement for past ill-treatment through words of mouth or bodily injury, back-biting, etc. In all such cases, it is incumbent on one to seek forgiveness and to meet his responsibilities in full or ask for remission through a waiver if the other party be agreeable.

DECREE (1)

If the creditor is not alive, repayment of the dues should be made to his heirs or a waiver obtained from them. If the creditors be numerous and their

whereabouts not known, one should give away, as much as one owes to them, to the poor in alms on their behalf. If one had harmed someone with words or deeds, one should pray frequently for his salvation. He would, Allah willing, be absolved of his liabilities.

DECREE (2)

If the number of prayers and fasts not observed in the past is too large to be made good before the Hajj journey, or one's liabilities to others are so extensive that, presently it is beyond one's means to clear them or to get them waived, one should make a firm determination then and there in one's mind either to discharge all those obligations later or to get them waived. At the same time arrangement be made to discharge the liabilities as far as possible. For the rest, one is to execute a will and appoint someone from his relatives or sincere friends as its executor, so that in case of failure on his part the executor may discharge the liabilities.

DECREE (3)

For a person in debt, and who has no spare funds, it is preferable not to plan for Hajj before repayment of his debts. He should expend his savings to clear his liabilities. If, however, before payment of the debts he has performed Hajj, his Hajj obligation would get discharged. This, of course, does not apply to normal outstanding commercial loans. Hajj should not be postponed because of such debts.

DECREE (4)

If a person under debt has no assets to clear his debts, his

embarkation for Hajj will not be proper without the permission of his creditors.

(Manaasik Mullah Ali).

Care should be exercised to ensure that savings to be utilized for Hajj come out of funds from legitimate and lawful resources. Hajj performed with ill-gotten funds does not meet with approval and merits no heavenly reward either, though the obligation for performing Hajj is met.

DECREE (5)

A person with doubtful source of his wealth should borrow an adequate amount of money for Hajj expenses from a non-Muslim repaying him out of his own funds, so that he may not be deprived of the bounties and rewards of Hajj.

At the time of making preparations for Hajj, do not forget to arrange for cloth for Ihraam. A sheet and a waist cloth (that is, two sheets) suffice for Ihraam. Sheets of white long cloth are preferable for the purpose. During the days of extremely hot or cold weather, Ihraam of two large size towels is more suitable. If one can afford, he should arrange for two or three sets of Ihraam.

ON THE EVE OF

DEPARTURE

1) Try to get errors and omissions executed by friends and relatives at the time of taking their leave and request them to pray for your well being. Offer two Raka'ats of Nafl prayers just before leaving the residence. Recite Soo-rah 'Innaa Anzalnaa' (Chapter 97) while approaching the exit. Distribute alms corresponding to status and recite 'Ayat-ul-Kursi' (Chapter 2,

Verse 255) on coming out of the house. Thereafter one should pray to Allah in these words :-

اللهم اني اعمد بك ان اضل أو اهل أو ازل أو ازل أو اظلم أو اظلم أو اجهل أو يجهل علي-

O Allah! I seek Thy protection against going or being led astray, committing or being forced to commit a mistake, oppressing someone or being oppressed, or of ignorant conduct or being a victim thereof.

The following invocations should also be made :-

اللهم اننا نألك في سفرنا هذا

البر والتقوى ومع العمل ما ترضى -

O Allah! We beg Thee for righteousness and piety on this journey of ours and for such deeds as may please Thee.

اللهم هون علينا سفرنا هذا وأطربنا به.

اللهم أنت صاحب في السفر والخليفة في الأهل.

O Allah! Make this journey of ours easy for us and help us traversing the distance quickly. O Allah! Thou art our ally in this journey and the patron of our family after us.

اللهم اني اعمد بك من وعاء السفر وكأية المظنر وسوء المنقلب في المال والأهل والخير بعد الكور ودعوة المطامير.

O Allah! I seek Thy protection against discomforts of the journey, glimpses of unsightly scenes, deterioration in my property and/or family on my return, and affliction after affluence, and against the curses of the oppressed.

2) If the Arabic text of the above invocations be not remembered by heart their substance as given in the

THE EIGHTH ISLAMIC SUMMIT **CONFERENCE OF THE OIC**

(By Iqbal Husam Ansari)

Great hopes have been built on the three-day Eighth Islamic Conference held in Tehran, the capital of the Islamic Jamhuriya of Iran, which commenced on the 9th and ended on the 11th of December, 1997. Rulers, Heads and representatives of fifty-five Islamic countries took part in it.

It was held in Iran, a country which has long been a target of censure and condemnation by the United States of America and other Western powers, some Islamic countries which have ideologies and religious tenets other than those professed by the people of Iran have also been looking askance at Iran.

The coming together of the representatives of these fifty-five Muslim countries to the capital of the Islamic Jamhuriya of Iran is in itself a healthy sign inasmuch as it holds out a promise of better cooperation, understanding and feelings of fraternity among these Muslim countries. Such conferences may bring them in the long run on a common platform to present a united front to their common enemies and to solve their problems promptly and wisely with one another's advice and consultation.

It will indeed be a great achievement if the deliberations of the Conference succeed in repairing the damaged unity of the Islamic World as quickly and as best as possible. After this short prelude, let us see what are the actual performances of the Conference and how far they are

going to make good the loss of unity and solidarity among the Muslim Nations.

THE ROLE PLAYED **BY IRAN IN THE** **CONFERENCE**

As Iran is the country that played host to these fifty-five guests, it is interesting to know the role played by it in the deliberations of the Conference.

Ayatullah Khaminai, the spiritual Head of Iran, severely condemned in his inaugural address the United States of America and the Western countries for having let loose their entire propaganda machinery against Islam and the Islamic World. He called upon the Muslims to close their ranks and files and put up a tough, united front against this devilish and poisonous propaganda. He also demanded from the Muslim countries to work with sincere devotion to attain the following objectives -

1. The Muslim Block, numbering over one Billion Muslims, should be granted Veto Power and a permanent seat in the Security Council of the United Nations Organisation.
2. They should establish an International Organisation of their own to solve the problems of Muslim Minorities living in awfully unsatisfactory conditions in non-Muslim countries -- problems concerning their social, economic well-being and security of life.
3. The American interference threatening the peace and security of the Persian Gulf, which is a

Muslim waterway, and of the Gulf States must be stopped forthwith.

4. The Iranian leaders also laid emphasis on the establishment of a Common Islamic Market.

It was felt that the tone of Iran against India on the Kashmir issue was somewhat suppressed, as Iran did not like to jeopardise its own interests in and cordial relations with India.

It is reassuring that Mr Kufi Inan, the Secretary General of the UNO, also addressed one of the sessions of the Conference. He hoped that the increasing contacts and co-operation between the OIC and the UNO had been instrumental to the making of some stride in the social, economic and commercial fields and in the sphere of security and the human rights. He hoped that this co-operation would prove helpful in effecting a final settlement of problems and difficulties concerning the establishment of a broad-based and stable Government in war-torn Afghanistan, as also the establishment of permanent peace in the Middle-Asiatic Muslim States which have been recently liberated in the wake of the dissolution of the USSR.

The conference was concluded on the 11th of December, 1997, with the passage of 142 resolutions, on various issues, including the issue concerning the establishment of peace in Afghanistan in which a civil war is actually raging, rehabilitation of the up-rooted inhabitants of Afghanistan, settlement of the

Kashmir issue according to the resolutions of the UNO; the evolution of a New World Order to promote peace and security in the world; the grant of Veto Power to the OIC along with a permanent seat in the UNO, condemnation and eradication of ever-increasing terrorism and sectarianism in the world, particularly, in some of the Muslim countries, sincere work to establish unity, fraternity, close cooperation and solidarity among the Muslim Ummat, projection of the basic Islamic tenet of Tauheed (Oneness of God); promotion and popularisation of all Islamic values, abiding by and sticking tenaciously to the Islamic traditions emanating from genuine, revealed sources, doing away with theories and practices based on hatred and tensions prevailing generally among all nations of the world, particularly, among some of the Muslim countries and promotion of confidence among them through mutual understanding and toleration of others' views and trends of thought

The Conference condemned the illegal and unauthorised occupation by Israel of Palestine, including Jerusalem and other Arab lands. The Conference also condemned terrorism, genocide, racial discrimination and injustice, wherever these vices existed on the surface of the earth.

The conference emphasised that Islam is the Faith of truth, peaceful co-living and justice, it has nothing to do with terrorism, tyranny and desecration of the dignity of humanity.

The Conference advocated the need of establishing cordial relations with the Middle-Asian

Muslim States and expressed grave concern on the state of civil war going on unabated in Afghanistan.

The foregoing list points out only a few of the resolutions passed in the Conference. The Conference may be considered to have been successful in view of the passage of 142 resolutions, but real success depends on their translation into practice. All the members of the Conference should do their best to work towards this end, so as not to let those resolutions go waste and remain only paper work.

It would not be out of place to point out in the end that the most pressing and urgent need of the time is -

1. To establish unity among the Muslim world,
2. To analyse the causes of political, ideological, ethnic, theological and sectarian differences among the Muslim countries or among different sections or groups of the population in the same country. All should do their best to eliminate or to contain these differences within tolerable limits.

Unless the Muslim Block presents a united front against the well-planned and well-organised anti-Islamic conspiracies being hatched on the international forum, the resolutions passed in the Conference will not avail anything except failure and despondency.

If these 142 resolutions remain only paper work without any action on them, the idea expressed in the following Persian proverb will apply to the deliberations of the Conference.

(They sat talked and dispersed)

Now we hope that the Muslim Block shall present, with the Help and Grace of Almighty Allah, a united front against the well-planned and well-organised conspiracies being hatched by the international anti-Islamic forum.

(Continued from page 148)

FUNDAMENTAL PRINCIPLES OF HAJJ

translation should be reiterated in one's own language.

3) On taking leave of relative the following invocation should be pronounced

استودعكم الله الذى لا تضيع ودائعه -

I commend you to the protection of Allah as things entrusted to Him are not lost.

4) Recite Bismillah . . ' alongwith the following invocation at the time of getting into a transport

الحمد لله الذى سخر لنا هذا وما كنا له مقرنين وإننا إلى ربنا لما مخلوقون

Praise be to Allah who made it submissive to our control and we were not competent to control it (without the help of His omnipotence). No doubt we are certainly to return to our Lord.

DURING THE JOURNEY

Refrain from useless and unworthy conversation. As far as possible, keep busy in remembering Allah or in the study of religious books, conducive to better thoughts and deeds and stimulation of deeper concern for the life hereafter.

HOLY QURAAAN GIVES SCIENTIFIC PREDICTIONS

The Holy Quraan's concept of the creation of the world, while different from the ideas contained in the Bible, is in keeping with today's general theories on the formation of the universe

This was stated by Dr Maurice Bucaille of France, author of "The Bible, the Quraan and science" in a lecture at the University of Ottawa that was sponsored jointly by the Ottawa Muslim Association, the Muslim Students' Association of the University of Ottawa and the Muslim Students' Association of Carleton University

Dr Bucaille stated that the Quraan includes predictions about the conquest of space and ideas about the water cycle in nature and the earth's relief, which were only proven scientifically many centuries later

He said that the Quraanic description also agree with the current scientific information concerning the evolution and movements of heavenly bodies

He said that one of the problems of understanding the Quraan is that the translation of Arabic is not done by people who understand science and, therefore, they do not use scientific terms

He learned Arabic in order to understand the Holy Quraan. He said that he was "stupefied" to find data in the Holy Quraan that was in agreement with modern knowledge and that was not known to man at the time when the Holy Book was revealed

He spoke at three seminars at the university of Ottawa on origin of man, science and the holy

NEWS AND VIEWS

MUSLIM POPULATION IN UKRAINE

CAIRO : Ukraine has two million Muslims out of a population of 56 million, the mufti of the Ukrainian Muslims Sheikh Ahmed Tamim said in a press statement published here. He said, since the downfall of communism, the Muslims of Ukraine have been practising their religious rituals in public. We are now publicly performing our religious duties, participating in celebrations and functions and have our own Islamic publications. He said, according to the mufti, the Muslims are publishing two monthly Islamic magazines, one in the Russian language and the other in Arabic. Sheikh Tamim said the government has helped the Muslims build an Islamic school and an Islamic university in the country to provide Islamic education for their children. He also said the government has promised to grant the Muslims a piece of land on which they will build an Islamic centre and a big mosque. The Mufti said, through information and formal relations, the Muslims were able to project the correct picture of Islam which resulted in many Ukrainians embracing the religion (IINA).

(Courtesy Da'wah Highlights)

scriptures, medicine and mummies of the pharaohs, and Quraanic and Biblical narratives in the light of modern knowledge

MALAYSIA'S VOLUNTEER FORCE FOR TECHNICAL HELP TO MUSLIM NATIONS

KUALA LUMPUR : Malaysia has started recruiting volunteers for Islamic countries and others in many fields. This is aimed at providing expertise to other countries with the aid of a large number of experts. The volunteers will be drawn from universities and experts from private and public sector. The Malaysian Govt will provide them housing and daily sustenance in the countries where they work. Volunteers from Malaysia have already served in Croatia, Bosnia, Palestine and Lebanon. The programme is patterned after American Peace Corps, which was started by late President Kennedy in 1960s. The Malaysian Volunteers will be roped into medical services, teaching of languages, eradication of illiteracy and hunger and in importing technical training (IINA).

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CHAPTER 18

SOO-RA-TUL-KAHF

(Continued from February 22, 1998 Issue)

SECTION 1 (Continued)

RU-KOO' 1 (Continued)

9 Do you think that the companions of the Cave and the Inscription

were a wonder among our signs ?

10 When the young men took refuge in the Cave, they said

Oui Lord, grant us mercy from Yourself

and arrange for us a right course in our affair

11 So We struck their ears (with deafness)

in the Cave for a number of years

12 Then We raised them up again, so that We may know which of the two parties

could better reckon the time they stayed (in the Cave)

9. *Am ha-sib-ta an-na as-haa-bal-kah-fi war-ra-qee-mi*

ka-noo min aa-yaa-ti-naa 'a-ja-baa.

10. *Iz a-wal-fit-ya-tu i-lal-kah-fi fa-qaa-loo*

rab-ba-naa aa-ti-naa mil-la-dun-ka rah-ma-tanw-

wa haiee-yi la-naa min am-ri-naa ra-sha-daa.

11. *Fa-da-rab-naa 'a-laa aa-zaa-ni-him*

fil-kah-fi si-nee-na 'a-da-daa.

12. *Sum-ma ba-'as-naa-hum li-na'-la-ma aiee-yul-hiz-bai-ni*

ah-saa li-maa la-bi-soo a-ma-daa.

ر ك و ع (سبح)
أَمْ حَسِبْتَ أَنَّ أَصْحَابَ الْكَهْفِ وَالرَّقِيِّمِ

كَانُوا مِنْ آيَاتِنَا عَجَبًا

إِذَا أَوَى الْغُنْيَةُ إِلَى الْكَهْفِ فَقَالُوا

رَبَّنَا آتِنَا مِنْ لَدُنْكَ رَحْمَةً

وَهَبْ لَنَا مِنْ أَمْرِنَا رَشَدًا

فَضْرَبْنَا عَلَى آذَانِهِمْ

فِي الْكَهْفِ سِنِينَ عَدَدًا

ثُمَّ بَعَثْنَا لَهُمْ نَعْلَمَ أَيُّ الْحِزْبَيْنِ

أَخْصَى زَمَانًا مِمَّا كَانُوا فِيهِ

SECTION 2

RU-KOO' 2

13 And We will relate to you their story with truth

Surely, they were young men who believed in their Lord

and We increased them in right guidance

13. *Nah-nu na-qus-su 'a-lai-ka na-ba-a-hum bil-haqq.*

In-na-hum fit-ya-tun aa-ma-noo bi-rab-bi-him

wa zid-naa-hum hu-danw-

ر ك و ع ٢
نَحْنُ نَقُصُّ عَلَيْكَ نَبَأَهُم بِالْحَقِّ

إِنَّهُمْ فِيهِ أُمْنَوَاتٌ يَتَذَكَّرُونَ

وَزَدْنَاهُمْ مِنْ هُدًى مَعَهُمْ

14 And We braced up their heart when they stood up and said.

14. *wa ra-bat-naa 'a-laa qu-loo-bi-him iz qaa-moo fa-qaa-loo*

وَرَبَطْنَا عَلَى قُلُوبِهِمْ إِذْ قَامُوا فَقَالُوا

Our Lord is the Lord of the heavens and the earth,	<i>rab-bu-naa rab-bus-sa-maa-waa-ti wal-ar-ḍi</i>	رَبُّنَا رَبُّ السَّمَوَاتِ وَالْأَرْضِ
we will never call on any god other than Him,	<i>lan-nad-'u-wa min doo-ni hēe i-laa-hal-</i>	لَنْ نَدْعُو مِنْ دُونِهِ إِلَهًا
for we should then have indeed uttered an outrage	<i>la-qad qul-nāa i-zan sha-ta-taa.</i>	لَقَدْ فُلْنَا إِذَا شَطَطًا ۝
15 These our people have taken other gods besides Him.	15. <i>Hāa-u-lāa-i qau-mu-nat-ta-kha-zoo min doo-ni hēe aa-li-hah.</i>	فَوَلَّا قَوْمَنَا أَنْحَدُوا مِنْ دُونِهِ إِلَهًا
Why do they not bring a clear authority for them ?	<i>Lau laa ya'-too-na 'a-lai-him bi-sul-taa-nim-baiee-yin.</i>	لَوْ لَا يَأْتُونَ عَلَيْهِمْ بِبُطُونٍ
Then who is a greater wrongdoer than he who forges a lie against Allah ?	<i>Fa-man az-la-mu mim-man-if-ta-ra 'a-lal-laa-hi ka-zi-baa.</i>	فَمَنْ أَظْلَمُ مِمَّنِ افْتَرَى عَلَى اللَّهِ كَذِبًا ۝
16 And when you have withdrawn from them and what they worship besides Allah,	16. <i>Wa i-zi-ta-zal-tu-moo-hum wa maa ya'bu-doo-na il-lal-laa-ha</i>	وَإِذَا عَزَلْتَ عَنْهُمْ وَمَا يَعْبُدُونَ إِلَّا اللَّهَ
take refuge in the Cave,	<i>fa'-wōo i-lal-kah-fi</i>	فَأَوَّا إِلَى الْكَهْفِ
Your Lord will shower over you His mercy	<i>yan-shur la-kum rab-bu-kum-mir-rah-ma-ti-hee</i>	يُنْزِلُ لَكُمْ رَحْمَةً مِنْ رَحْمَتِهِ
and arrange for you an easy course in your affair	<i>wa yu-haiee-yi la-kum-min am-ri-kum-mir-fa-qaa.</i>	وَيَهَيِّئْ لَكُمْ مِنْ أَمْرِكُمْ مَرْفَاقًا ۝
17 And you might have seen the sun when it rose,	17. <i>Wa ta-rash-sham-sa i-zaa ta-la-'at-</i>	وَتَرَى الشَّمْسَ إِذَا طَلَعَتْ
moving away from their Cave to the right,	<i>ta-zaa-wa-ru 'an kah-fi-him zaa-tal-ya-mee-ni</i>	كَرُورًا عَنْ كَهْفِهِمْ ذَاتَ الْيَمِينِ
and when it set, going past them to the left,	<i>wa i-zaa gha-ra-bat-taq-ri-du-hum zaa-tash-shi-maa-li</i>	وَإِذَا غَرَبَتْ تَقْرِضُهُمْ ذَاتَ الشِّمَالِ
while they were in the spacious part of it	<i>wa hum fee faj-wa-tim-min-hu.</i>	وَهُمْ فِي فَجْوَةٍ مِنْهُ ۝
That was one of the signs of Allah.	<i>Zaa-li-ka min-aa-yaa-til-laah.</i>	ذَٰلِكَ مِنْ آيَاتِ اللَّهِ

He is indeed rightly guided whom Allah guides,	<i>Maieen-yah-dil-laa-hu fa- hu-wal-muh-tad.</i>	مَنْ يَهْدِ اللَّهُ فَهُوَ الْمُهْتَدِ
and whom He sends astray you will not find	<i>Wa-maieen-yud-lil fa-lan ta- ji-da</i>	وَمَنْ يَضِلْ فَلَنْ تُجِدَ
a guiding friend for him.	<i>la-hoo wa-liee-yam-mur-shi- daa.</i>	لَهُ وَلِيًّا مُرَشِدًا
SECTION 3		
18 And you would have thought them awake, while they were asleep,	<i>18. Wa tah-sa-bu-hum ai-qaa- zanw-wa hum ru-qoo-dunw-</i>	رُكُوع ٣ وَحَسِبُهُمْ رَبَاظًا وَهُمْ رُقُودٌ
and We turned them to the right and to the left,	<i>wa nu-qal-li-bu-hum zaa- tal-ya-mee-ni wa zaa-tash- shi-maa-li</i>	وَنَقَلْنَاهُمْ ذَاتَ الْيَمِينِ وَذَاتَ الشِّمَالِ
and that dog stretching out his paws on the threshold	<i>wa kal-bu-lum baa-si-tun zi- raa- 'ai-hi bil-wa-seed.</i>	وَكَلْبُهُمْ بَاسِطٌ ذِرَاعَيْهِ بِالْوَصِيدِ
Had you observed them, you would surely have turned away from them in flight	<i>La wit-ta-la'-ta 'a-lai-him la- wal-lai-ta min-hum fi-raa- ranw-</i>	لَوْ أَطَّلَعْتَ عَلَيْهِمْ لَوَلَّيْتَ مِنْهُمْ فِرَارًا
and been filled with awe of them	<i>wa la-mu-li'-ta min-hum ru'- baa.</i>	وَلَمَلَّيْتُ مِنْهُمْ عِثَابًا

COMMENTARY

VERSES NO^s 9-10 : Allah desires in these verses to tell His servants that there is nothing extraordinarily astonishing in the story of the Companions of the Cave and the Inscription who took refuge in the cave to save their Faith from the onslaught of the unbelieving Ruler of the time. Of the wonders wrought by the Creator of the Universe is the creation of the heavens and the earth and the spread, in the nook and corner of the world, of Islam itself whose beginning was fraught with terrible opposition and resistance from the files and ranks of the beliers of the Truth.

There is a difference of opinions among the commentators about the meaning of the word الرَقِيمُ (Inscription) used in the phrase اصْحَابُ الْكَهْفِ وَالرَّقِيمِ. According to one section of the commentators, when the whereabouts of the Companions of the Cave could not be traced, the infidel Ruler got their names and other particulars about them inscribed on a tablet which was deposited in the Royal Treasury for information and investigation by posterity. The other section holds the view that the word الرَقِيمُ also means a narrower cave which may be called a cavity for the sake of understanding.

Anyway, it is agreed that both the terms اصْحَابُ الْكَهْفِ وَالرَّقِيمِ stand for the same group who sought refuge by going into hiding in the cave.

After having thus taken refuge, the refugees of the cave begged Almighty Allah to confer on them Mercy from His presence and guard them from going astray and help them in remaining firm and steadfast on the true religion. It is generally believed that after relinquishing disbelief they had accepted Christianity which was at that time the Revealed Religion of Truth and Tawheed (Oneness of Allah).

VERSES NO: 11-12 : When the young men thus took refuge in the cave they prayed to their Lord to bestow mercy on them and solve all their problems and difficulties to their best advantage.

In response to their prayer Allah put on their ears something like a seal to make them totally unconscious of the world around them for a given number of years. These years extended over many generations. When it was the pleasure of their Lord to wake them up from their long sleep, they found themselves, as was quite natural, in a changed world. By so doing, it was the intention of Allah to assert the attribute of His own Omniscience as also to test each party how it estimated the number of the years these young men had slept in the cave in a state of unconsciousness.

A question arises who represented these two parties. It seems that one party was represented by the Companions of the Cave and the other by the people of the generations among which these Companions were brought by Allah back to their consciousness, sense and sensibility. This incident also gives indirectly an idea of how on the Day of Resurrection the creation razed to dust will be raised up to life again. This story also contains an advice that Men's knowledge of facts and forms of things is bound to be incomplete and we must modify our findings and conclusions with the words, **والله اعلم بالصواب** (And Allah knows the best.)

SECTION - 2

VERSES NO: 13-17 : In these verses, Almighty Allah tells their story in some detail and in truth. They were youths with firm belief in Allah and Allah had increased their belief and Faith so that by virtue of this divine help, they were able to protect their faith despite all the hindrances and difficulties that confronted them. Allah strengthened their hearts which enabled them to stand as a rock in sticking to their conviction of Allah's 'Tauheed' and His exclusive Authority and Power. They condemned the idolatrous conduct of their community who had taken false gods to worship in place of the One and All-Powerful Lord. They committed the most heinous sin by attributing falsehood to Allah. Allah was pleased that the Companions of the Cave had turned away from their perverted tribe and from their false gods. As a reward Allah asked them to take refuge in the cave, where Allah should spread His Mercy on them and solve all their problems in order to ensure for them peace and comfort with the security of their Faith.

While they were sleeping in an open space in the cave, the sun declined to their right when it rose and to their left when it set. Allah's miraculous maintenance and protection of these youths are among the signs of Allah's Power and Glory. In fact, the source of right guidance is with none except Allah. He can never find the straight path from whom Allah withholds His guidance.

SECTION - 3

VERSE NO. 18 : Almighty Allah so lodged The Companions in the Cave that anyone who saw them would deem them to be wide-awake, although they were drowned in deep sleep. In this condition Allah turned them up right and left, as it is necessary for persons in long slumber to change sides. Their dog was spreading its two forelegs on the threshold. Allah had spread over them an atmosphere of fear and awe in order to keep away from them intruders out of fear, if anyone of them dared to peep into the cave to look at them and disturb them in their sleep. On this occasion our thoughts spontaneously turn to Allah's miraculous and wonderful plan of saving the Holy Prophet (Sallallahu 'alaihi wa sallam) from the vigilant and evil glances of the enemies who had actually reached the opening of the cave of Saur in which the Prophet (Sallallahu 'alaihi wa sallam) stayed with his Companion Hazrat Abu Bakr (Razi Allahu 'anhu) for three days while on his way to Madinah.

Another point to note here is that although dogs have been declared in Islam, as detestable animals yet, in exceptional situations they become valuable and acceptable. Thus they are tolerated for the following purposes (1) Guarding cattle, (2) Hunting and (3) Guarding cultivated fields.

Although a detestable animal, the dog of the Companions of the Cave had acquired sanctity on account of its association with these believers. There are many proverbial sayings in prose as well as poetry describing the impact of good or bad company on human beings.

(To be continued in the next issue)

فهؤلاء الذين ينكرون وجود الرب ويكذبون بالهبة بعد الموت ويكذبون بالجنة والنار هم عند المحققين من علماء المسلمين أكفر من اليهود والنصارى وضربهم على الإسلام والمسلمين أشد من ضرب اليهود والنصارى من أجل أن المسلمين يفترون بهم وينخدعون لأقوالهم ولم يأمر الله على لسانه ليه يقتل المرتد عن دينه إلا رحمة بمجموع الأمة أن تفقد بهم عقائدهم وأخلاقهم فإن الأخلاق تتعاضد والطباع تتناقل .

فمضى جهر هؤلاء بالخادهم في بلادهم ترتب على جهرهم فتنة في الأرض وفساد كبير لأن الجهر بالالحاد هو جرثومة الفساد وخراب البلاد وفساد أخلاق العباد وخاصة النساء والأولاد لأن الناس يقلدهم لبعضهم من بعض في الخير والشر .

فمضى وجد من يجاهر الدين بالعداء ويرى القلوب بانكاره وكراهيته ويدعو إلى الاعراض عنه والتكذيب به وعلم التقيد بمحدوده وفرائضه وأولئك هم نسوة المعتنة والمخادبون لله ورسوله وقصد أوجب الله قتلهم وقتلهم وسأهم أئمة الكفر فقال تعالى : (وان نكثوا أيمانهم مع بعد عهدهم وطعنوا في دينكم فقاتلوا أئمة الكفر انهم لا إيمان لهم لعلمهم ينتهون) .

فسأهم أئمة الكفر من أجل أن الناس يقتدون بهم في كفرهم وضلالهم وكان من عادة السلف أنهم يكتبون عقيدتهم في صدر وصيتهم ليعلموا الناس أنهم ماتوا على عقيدة أهل السنة فيقولون : هذا ما أوصى به فلان ابن فلان وهو شهد أن لا إله إلا الله وأن محمداً رسول الله وأن عيسى رسول الله وكلمته القاها إلى مريم وروح منه وأن الجنة حق والنار حق وأن الساعة آتية لا ريب فيها وأن الله يبعث من في القبور شهادة عليها أحيا وعليها أموت وعليها أبعث انشاء الله تعالى والله أعلم وصلّى الله على نبينا محمد وعلى آله وصحبه وسلم .

حياتنا الدنيا نموت ونحيا) فهذا هو المفرط في حياته الذي عمر دنياه وأخرب آخرته (حسر الدنيا والآخرة ذلك هو الخسران المبين) فبندم حينما ينزل به الموت أشد الندم (ويقول يا ليتني قدمت لحياتي فيؤخذ لا يعذب عذابه أحد ولا يوثق وثاقه أحد) وأنه ما بين أن يثاب الإنسان على طاعة والإحسان أو يعاقب على الإساءة والعصيان إلا أن يقال فلان قد مات وما أقرب الحياة إلى الموت وكل ما هو آت آت .

والمؤمن يعتقد أن له حياة في الآخرة هي أتق وأرق من حياته في الدنيا والموت وإن كان مكروهاً لدى النفوس لكنه سبب في انتقال المؤمن من دار الشقاء والقنأ إلى دار السعادة والنجاة ولما قال النبي ﷺ من أحب لقاء الله أحب الله لقاءه ومي كره لقاء الله كره لقاءه فقال الصحابة : يا رسول الله كأننا يكره الموت فقال : إنه ليس الأمر كذلك ولكن الإنسان إذا كان في انقطاع من الدنيا وإقبال على الآخرة فإن كان من أهل الخير بشر بالخير فاحب لقاء الله وأحب الله لقاءه وإن كان من أهل الشر بشر بالشر فكره لقاء الله وكره الله لقاءه . أن من كانه عقيدته التكذيب باليوم الآخر وانكار البعث والحساب والذنوب على الحسنات والعقاب على السيئات فإنه ينصرف بعقله وعمله واهتمامه إلى العمل في دنياه واتباع شهوات بطنه وفرجه ويترك فرائض ربه وينسى أمر آخرته وقد حذر الله المؤمنين أن يكرهوا أمثاله فقال : (يا أيها الذين آمنوا اتقوا الله ولتنظر نفس ما قدمت لغد واتقوا الله أن الله خير بما تعملون ولا تذكروا كالذين نسوا الله فأنساهم أنفسهم أولئك هم الفاسقون) أي نسوا حق الله عليهم من صلاتهم وزكاتهم وسائر واجباتهم فأنساهم الله أنفسهم أي أنساهم مصالح أنفسهم الدنيوية والدنيوية وحذر الله المؤمنين أن يكونوا أمثالهم .

والمؤمن حقاً هو من يؤمن بكل ما جاء من الله ورسوله إيماناً جازماً بدون تردد سواء أمدرك ذلك بمشاهدي ومشاعره أو لم يدركه لأن الرسل أنت بمجاهرات القول من الأخبار بالمعجزات والمعجزات .

الايان باليوم الآخر

ان الايمان باليوم الآخر هو الاصل لصلاح الاعمال واستقامتها والتحفظ على الفرائض والفضائل والتخل من المنكرات والردائل ويغرس في القلب محبة الرب والتقرب اليه بطاعته فهو ينظم الانسان في حياته احسن نظام بحيث يخاف عواقب سيئاته ويرجو ثواب حسناته أما عدم التصديق باليوم الآخر بالتواب والعقاب والجنة والنار فانه ينشأ عنه غالباً الاعمال العسيرة والفواحش الشنيعة ومن يكفر بالله وملائكته وكتبه ورسله واليوم الآخر فقد ضل ضلالاً بعيداً . لان من يخاف أدلج ومن أدلج بلغ المنزل ومن يخاف الله لم يشف غفله ومن اتق الله لم يصنع ما يرهه ولولا يوم القيامة لكان غر ما ترون وذلك ان المؤمن يعلم ان الدنيا دار ابتلاء وامتحان ودار فناء وزوال (انا جعلنا ما على الارض زينة لها لنهلهم اجمع احسن عملاً وانا لجاعلون ما عليها صعيداً جرأاً) وقد سى الله الدنيا دار متاع (قل متاع الدنيا قليل وما الحياة الدنيا الا متاع الفور). والمتاع هو ما يتمتع به صاحبه وقتاً من الزمان ثم ينقطع عنه ما خرد من متاع المسافر ارضهم بالحياة الدنيا من الآخرة فما متاع الحياة الدنيا في الآخرة الا قليل .

ثم ان هذا الموت الذي أفسد على أهل الدنيا نعمهم ولذاتهم ليس هو فناء ابدأ لكنه انتقال من دار الى دار اخرى (ليجزى الذين أساءوا بما عملوا ويجزى الذين أحسنوا بالحق) فلا يجزع من الموت وبهولة الفزع منه الا الذي لم يدم لآخرته خيراً والذي يقول (ما هي الا

والناس بين مؤمن موحد يصدق بكل ما أخبر الله به تصديقاً جازماً وان لم يدركه بحواسه ايماناً ليس مشوباً بشك ولا ريب ولا مشروطاً بعدم معارضي .

وبين مادي ملحد لا يؤمن الا بما يدرك بحواسه فهو ينكر كل ما لا يدرك رؤيته فيكذب بوجود الرب ويكذب بالملائكة ويكذب بالجنة والنار وفهم انزل الله (هل ينظرون الا أن تأتيهم الملائكة أو يأتي ربك أو يأتي بعض آيات ربك يوم يأتي بعض آيات ربك لا ينفع نفساً ايمانها لم تكن آمنت من قبل أو كسبت في ايمانها خيراً قل انتظروا انا منتظرون) .

ان عدم علم الشخص لشيء وعدم مشاهدته له لا يني وجوده ولا وقوعه وقد انزل الله في المكذبين من قوله تعالى : (بل كذبوا بما لم يحيطوا بعلمه ولما يأتهم تأويله كذلك كذب الذين من قبلهم فانظر كيف كان عاقبة الظالمين ومنهم من يؤمن به ومنهم من لا يؤمن به وربك أعلم بالمفسدين فان كذبوك فقل لي على ولستم عملكم أتم بريئون مما أعمل وانا بريء مما تعملون) .

وهذا التأويل الذي عناه القرآن هو يوم القيامة حين تهدو المفهيات لقمان فتدخل الرب لفصل القضاء بين عياده وبرر الملائكة وحين يدخل أهل الجنة الجنة وأهل النار النار وهذا هو معنى التأويل في هذه الآية (هل ينظرون الا تأويله يوم يأتي تأويله يقول الذين نسوه من قبل قد جاءت رسل ربنا بالحق فهل لنا من شفعاء فشفعوا لنا أو ردت لعمل غير الذي كنا تعمل قد حصرنا أنفسهم وضل عنهم ما كانوا يفترون) .

فانكار الملائكة أو نسبتهم الى الافعال الخيرية في الشخص كما تقوله للفلاحفة هو كفر بهم يستلزم التكذيب بالكتاب وبما ارسل الله به رسله ومن يكفر به من الاحزاب فان النار موعده .

السلام أنه قال : (رب ارنى انظر اليك قال له ترانى)
وعمل النبي : هل رأيته منك ؟ قال : لا نور أنى أراه .
أى حال دون رؤيته نور هائل يمنع من رؤيته فى الدنيا وقد
قاله عائشة رضى الله عنها : « مع حدثكم أن محمداً رأى
ربه فقد أعظم الغربة عليه . ثم قرأت قوله تعالى : لا تدركه
الابصار وهو يدرك الأبصار وهو اللطيف الخبير » .

الايان باللائكة الكرام

إن من أصول الايمان أن تؤمن بالله وملائكته بقول
الله : (ليس البر أن تولوا وجوهكم قبل المشرق والمغرب
والكبر البر من آمن بالله واليوم الآخر والملائكة والكتب
والنبيين) وقال : (آمن الرسول بما أنزل اليه من ربه
والؤمنون كل آمن بالله وملائكته وكتبه ورسله) فالايان
بالملائكة يتفرع عن الايمان بالله عز وجل وعن الايمان
بالكتب المقدسة النازلة من الله على انبيائه ورسله .

والملائكة هم عالم غيبى عاقلون خلقهم الله لخدمته
وعبادته كما خلق الجن والانس . ومن صفاتهم أنهم عقول
بلاشوائهم فهم عباد مكرمون لا يصبون الله ما أمرهم
ويفعلون ما يؤمرون وقد يتشكلون بأمر الله وإرادته كما
نزل جبريل على النبي ﷺ فى صورة رجل شديد بياض
الذياب شديد سواد الشعر فقال النبي ﷺ على أصول الدين
والصحابة يستمعون فلما انصرف قال النبي ﷺ هذا جبريل
أتاكم بعامكم أمر دينكم . ورؤى مرة فى صورة دحية بن
خليفة الكلابى ورآه مرة فى صورته التى خلقه الله عليها
بمنظر هائل قال تعالى : (ولقد رآه نزلة أخرى عند سدرة
المتنوى) ولا يتوقف الايمان بالملائكة على رؤيتهم فإنهم
من عالم الغيب وقد أنى الله على الخلق الذين يؤمنون
بالتغيب فالايان بوجود الرب ايمان بالغيب والايان
بالملائكة ايمان بالغيب والايان بالبعث بعد الموت بحساب
وبالجنة والنار ايمان بالغيب .

مع المنطوق بلسان عربى مبين) (قل نزله روح القدس
من ربك بالطقى) تنزيل من الرحمن الرحيم كتاب فصاح
آياته قرآناً عربياً لقوم يعلمون بشيراً والذيراً فاعرض
أكثرهم فهم لا يسمعون) (وكذلك أوحينا اليك روحاً
من امرنا ما كنت تدري ما الكتاب ولا الايمان ولكن
جعلناه نوراً نهدى به من نشاء من عبادنا وانك لتهدى
الى صراط مستقيم) .

فالقرآن كلامه سبحانه يجب الايمان به . يقول الله
سبحانه : (وكلام الله موسى تكليماً) . وقال : (انطاعون
ان يؤمنوا لكم وقد كان فريق منهم يسمعون كلام الله ثم
يحفرفونه من بعد ما عفاوه وهم يعلمون) . ولأن الكلام
صفة كمال والله سبحانه موصوف بالكمال ومنزه عن النقص
فهو كلامه سبحانه غير مخلوق .

فمن كذب بكلام الله أو قال ان القرآن مخاوق
أو انه شئ غاض على نفس محمد بدون ان يتكلم الله به
وبدون ان ينزل به جبريل عليه فقد كذب بالكتاب وسأ
أرسل الله به رسله وقال بمقاتته الوحيد العنيد القائل (ان
هذا الا قول البشر سأصليه سقر) (وقالوا اساطير الاولين
اكتتبها فهى تدلى عليه بكثرة واصيلا قل انزله الذى يعلم
للسر فى السموات والأرض انه كان عفوراً رحيماً) .

رؤية الرب فى الآخرة

ونؤمن بأن المؤمنين يرون ربهم فى الآخرة بقول
الله : (وجوه يومئذ ناضرة الى ربها انظرة) وفى الصحيح
ان النبي ﷺ قال : (إنكم ترون ربكم كما ترون القمر ليلة
البدر لانصامون فى رؤيته فان استطعتم ان لا تغلبوا على
صلاة قبل طلوع الشمس وقبل غروبها فافعلوا ، يعنى
بذلك صلاة الفجر وصلاة العصر .

أما رؤية الرب فى الدنيا ففهمها خلاف والقول
لراجع : أنه لا يراه أحد وحكى الله عن نبيه موسى عليه

عقيدة الاسلام والمسلمين

(٢)

بقلم الشيخ عبدالله بن زيد آل محمود
رئيس المحاكم الشرعية والشئون الدينية بدولة قطر

والكلام في الصفات فرع عن الكلام في الذات فكما ان الله ذاتاً لا تشبه ذات المخلوقين فكذلك له صفات لا تشبه صفات المخلوقين ليس كمثل شيء وهو السميع البصير .

وكان الامام احمد يقول : « لا تطروهم فاعلم فان اقروا به خصموا وان ذكروه كفروا » يريد بهذا ان المذكرين للصفات يقال لهم هل تؤمنون ان الله هلما يعلم به هائلة الاعين وما تخفى الصدور وكذلك المخلوق فان له علماً يعلم به ما يمكنه ادراكه واحاطة العلم به وعلم المخلوق ليس كعلم الله وكذلك سائر صفات الله لا يشبهها (شيء ليس كمثل شيء وهو السميع البصير) .

فمن آمن بظاهر هذه الصفات وركل عامها وتفسيرها الى الله والى رسوله فقد أحسن حيث انتهى الى ما سمع وسلم من عناء التعاطل والتحريف والانحراف ومن تكلف الكلام فيما لا علم له به ولذى يؤول به الى تعطيل الرب عن صفاته والى التكذيب بكلامه بل كذبوا بما لم يحيطوا بعلمه ولما يأتهم تأويله) .

« الايمان بالقرآن »

ومنه الايمان بالله الايمان بالقرآن . ان القرآن كلام الله غير مخلوق (نزل به الروح الأمين على قلبك لتكون

قائلاً السنة من هذه الامة يؤمنون بكل ما جاء في القرآن والسنة من آيات الصفات ويقولون ان الحق هو الايمان بها والتسليم لما جاء عن الله ورسوله فيها قائلين امنا بالله وما جاء عن الله على مراد الله وآمنا برسول الله وما جاء عن رسول الله على مراد رسول الله .

فكل ما وصف الله به نفسه في كتابه فتنسيبه قراءته والايان بما يليق بشانه تعالى بلا كيف ولا تشبيه ولا تأويل ليس كمثل شيء وهو السميع البصير .

لأن الكلام في الصفات فرع عن الكلام في الذات فكما ان الله سبحانه ذاتاً لا تشبه ذات المخلوقين فكذلك صفاته لا تشبه صفات المخلوقين ليس كمثل شيء وهو السميع البصير كما قال الامام مالك لما سئل عن الاستواء . فقال : « الاستواء معلوم والكيف مجهول والايان به واجب والسؤال عنه بدعة » وكذا يقال في جواب السؤال عن الزول وعن الوجه والسمع والبصر فيقولون : الوجه معلوم والكيف مجهول والايان به واجب . وكذا سائر الصفات فالذين انكروا وكذبوا بكلام الله اضطربوا الى القول بخلف القرآن ففروا من تشبيهه ووقعوا في التعطيل والكلام صفة كمال والله سبحانه موصوف بكل كمال

الإسلام

مَجَلَّة
دارالتصنيف (برايموث) لميتيد

العدد ٢١

٧ ذي القعدة ، ١٤١٨ هـ الموافق ٧ مارس ، ١٩٩٨ م

المجلد ٢٦

— عقيدة الاحلام والمسلمين

(٢)

- * ان القرآن كلام الله عبر مخلوق
- * والمؤمن حقا هو من يؤمن بكل ما جاء عن الله ورسوله ايمانا حارما
- * ومن يكفر بالله وملائكته وكتبه ورسوله واليوم الآخر فقد ضل ضلالا بعيدا .
- * من احب لقاء الله احب الله لقاءه ومن كره لقاء الله كره الله لقاءه
- * والملائكة هم عالم غيبى عاقلون خلقهم الله لخدمته وعبادته كما خلق الجن والانس .

— ٥٠ —

Yaqeen

international

AND SURELY, IT (THE QUR-AAN) IS THE TRUTH OF ASSUMED CERTAIN

A NON-SECTARIAN ENGLISH JOURNAL PRESENTING ISLAMIC PRISTINE PURITY AS TALIM OF QUR-AAN AND SUNNAH

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NO. 1

VIRTUES OF QURAAN MAJEED	120
LAILA-TUL-QADR	121
I'TIKAAF	122
'ID-UL-FITR	123
PARAMETERS OF ISLAMIC IDEOLOGY	125
<u>NEWS AND VIEWS</u>	
RUSSIAN ISLAMIC UNIVERSITY	127
<u>QUR-AAN MAJEED</u>	
ARABIC TEXT, ITS TRANSLITERATION, TRANSLATION AND COMMENTARY INTO ENGLISH. PART 26, CHAPTER 48, SOO-RA-TUL-FATH Verses 17 to 26 (To be continued February 07, 1998 Issue)	76



The Sacred verses of Holy Qur-aan and the Traditions of the Prophet (Sallallahu 'alaihi wa sallam) have been printed for the benefit of our readers. You are asked to ensure their sanctity. Please dispose of the pages on which these are printed in the proper Islamic manner.

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Bis-mil- la- hir- rah- maa nir- ra- heem.

In the name of Allah, the All Compassionate, the Most Merciful

QUR-AAN AND SUNNAH

Indeed, the Best Word is the Word of Allah (i.e. Qur-aan-e-Majeed) and the Best Guidance is Sunnah of the Holy Prophet Muhammad (Sallallahu-'alaihi-wa-sallam). And the Best deeds are those declared definite and imperative (according to Qur-aan and Sunnah) And the Worst deeds are those invented by man himself (as part of Religion) and all such self-invented formulations are Innovations (*Bid-'at*) and every Innovation (*Bid-'at*) leads a man to **Eternal Hell-Fire**.

And who is more excellent in speech than the one who calls towards Allah while he himself does righteous deeds and says: Admittedly I am from the obedient ones (*Muslims*). (Al-Qur-aan 41:33)

Explanatory Note :-

Whoever invites people towards Allah deserves great honour and is worthy of being listened to. His words are held in the highest esteem as evidenced below -

- That he calls people to Allah (the "Truth of Allah") without involving his 'self', in any way
- Every deed of his is based on Righteousness showing no divergence between his preaching and his conduct (i.e. his own words and actions), and
- He asserts himself as a Muslim, meaning that he associates himself with the 'Will of Allah', as if he is the full embodiment of Islam, as ordained by Him (Allah) and adopted by His Prophet Muhammad (Sallallahu 'alaihi wa sallam)

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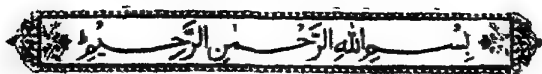
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AL-QURAAAN

Bis-mil-laa-hir-rah-maa-nir-ra-heem
In the name of Allah, The All-Compassionate, the Most-Merciful

VIRTUES OF QURAAAN MAJEED

How meritorious is Recitation of Quraan Majeed. The Holy Prophet Muhammad (*Sallallahu 'alaihi wa sallam*) has said "Recite Quraan because Allah rewards you with ten blessings for every letter thereof"

To elucidate the point the Holy Prophet (*Sallallahu 'alaihi wa sallam*) added, "I would not say (*alif-laam-meem*) is one letter but three, namely *alif*, *laam* and *meem* (Mustadrak) The Ayah (Verse) cited by the Holy Prophet (*Sallallahu 'alaihi wa sallam*) in example is one of those, the definite meanings of which, have never been clear to any one in the Ummah (Muslim people).

It, therefore clears another important point, namely, that reward becomes due on recitation of the Quraan even without understanding its meaning. It is so because one, who recites the Quraan with the belief that it is the Word of Allah, gets his faith (*Eemaan*) and conviction (*Yaqeen*) strengthened Secondly, the reciter with that belief in his heart, has his attention directed towards Allah So long he bears in mind that he is reciting His Word, he continues to receive the blessings He is also benefitted through his concentration on the great Divine attribute

Many of the reciters do not understand the meanings of the Quraan but they improve the merit of their faith, and in course of time imbibe the blessings of righteousness and godliness in their life. It is one of the extreme good fortune of the Muslim *Ummah* that believers are able to utter from their mouths, reproduce in their voice and repeat with their tongues the Word of Allah It is, indeed, a great honour and a unique blessing Hence the meritorious virtues cited in the sayings of the Holy Prophet (*Sallallahu 'alaihi wa sallam*) for recitation of the Holy Quraan.

The Holy Prophet (*Sallallahu 'alaihi wa sallam*) has said "Fasting and the Holy Quraan both plead the cause of a believer" (Muslim)

Fasting pleads before Allah that it prevented the believer from partaking good and wholesome things and foods and prays for acceptance of its intercession on his behalf The Quraan intervenes to say that it prevented the believer from rest and sleep at night (because of recitation) The intercession of both will be graciously accepted by Allah It is for this reason that we invariably find on the part of the great saints and savants special devotion towards recitation of the Holy Quraan

The Holy Prophet (*Sallallahu 'alaihi wa sallam*) has said, "The best of you (believers) are those who acquire knowledge of the Quraan and impart it to others" The Holy Prophet (*Sallallahu 'alaihi wa sallam*) has said, "One who has learnt to recite the Quraan has, in a way adorned himself with prophetic qualities (knowledge) except that he does not receive revelation" He (*Sallallahu 'alaihi wa sallam*) has said, "There are two kinds of persons to be coveted One who has been blessed with learning of the Quraan and who by day and night helps himself with it through righteous deeds and recitation The second is one bestowed with wealth who expends it all the twenty four hours in the way of and to seek the pleasure of Allah There is another saying to the effect that one who recites during the night ten verses from the Holy Quraan is not counted amongst the indolent and defaulters"

Jalaluddin Sayooti (*Rahmatullah 'alaih*) has in his book *Ahwaal-ul-Mauta wal Quboor* has cited a narration which says that for one who passes away before completing his instruction in the Holy Quraan, Allah depute an angel to get his education completed.

There is a saying of the Holy Prophet (*Sallallahu 'alaihi wa sallam*) in Bukhari and Muslim (the two top books of Hadith) to the effect that one, who is handicapped in pronunciation and has therefore to put extra labour and effort in recitation of the Quraan gets the double reward. It shows that Islam is for all - Arabs and non-Arabs, better or less qualified and/or proficient, all are entitled to their reward for recitation of the Holy Quraan

Recitation of the Holy Quraan brings spiritual solace and happiness and relief at the time of grief and misfortunes. Different chapters of the Quraan have their own merits, for example

LAILA-TUL-QADR

Laila-tul-Qadr, the Esteemed Night or the Night of Power, is the night of spiritual bliss. It is one of the last ten nights of Ramazaan. It is better than one thousand months, in the blessings it brings of reward for good deeds.

This is how the Muslim **Ummah** came to be favoured with this esteemed Night. When Allah revealed to the Holy Prophet Hazrat Muhammad (*Sallallahu 'alaihi wa sallam*) average span of life of the people of his **Ummah** to be 60 or 70 years, the Prophet (*Sallallahu 'alaihi wa sallam*) felt sad at heart because of the **Ummahs** (people) of other prophets had much longer span of average life and thus had greater opportunities for doing good deeds than the people of his own **Ummah**. Allah the Almighty in His kindness and love for the Prophet (*Sallallahu 'alaihi wa sallam*), revealed to him (vide Chapter 97 of Al-Quraan, given below) that He had declared a night for his **Ummah**, to be better than one thousand months in the matter of rewards for devotional services offered therein.

"Indeed We sent it (the Quraan) down in the Night of Worth. And what do you understand what the Night of Worth is? The Night of Worth is better than thousand months. In it descend the angels and **JIBREEL** (Gabriel) by the will of their **RAAB** (Guardian-Lord), for every (blessed) affair. Peace it is till

dawn " (97:1-5)

The whole of Glorious Quraan was sent down from '**lau-hi-Mahfooz**' (the Preserved Tablet) with Allah in Heaven, to "**Bait-ul-'Izzat**" (the House of Reverence) on the sky of the earth. It was then revealed off and on, to the noble Prophet (*Sallallahu 'alaihi wa sallam*) in 23 years during his life time. The decision in regard to the descent of Glorious Quraan from '**Lau-hi Mahfooz**' in the Heavens, to '**Bait-ul-'Izzat**, on the sky of the earth,' was taken in the Night of the 15th Sha'baan, that is, the Night following the 14th day of the eighth month of the lunar calendar, as in Quraan Majeed "Surely We revealed it in a Blessed Night " (44:3). This fact has also been mentioned in '**Ahaadees**' (Sayings of the Holy Prophet -- *Sallallahu 'alaihi wa sallam*)

During **Laila-tul-Qadr** the angels and the Heavenly Spirit (Hazrat Gibrael -- '*alaih salaam*') come to the earth, their presence imparts spiritual lustre to it and comfort the souls and hearts of the believers engaged in acts of devotion during the night. The noble Prophet (*Sallallahu 'alaihi wa sallam*) used to spend the Night in prayer and remembrance of Allah. Hazrat 'Aisha Siddiqah (*Razi Allahu 'anha*) said: "When the last ten days of Ramazaan approached, the Prophet (*Sallallahu 'alaihi wa sallam*) used to tighten his

"**Tahband**" (waist cloth), kept (night) vigils and persuaded his household to keep (night) vigils". (Bukhari and Muslim).

According to another Hadith, the Esteemed Night should be anticipated during the odd nights of the last decade of Ramazaan, that is, the 21st, 23rd, 25th, 27th and 29th night. In majority view the 27th night is taken to be the most probable one.

Those who spend the Night in prayers, experience indescribable bliss, profound spiritual pleasure as a result of the heavenly blessings which come down during the Night. One should, therefore, do one's best and offer '**Nafil**' (optional) prayers, recite Quraan Majeed, seek Allah's forgiveness and pray for the good in this world as well as the Hereafter. In this connection we quote a well known **Hadees**. Hazrat 'Aisha Siddiqah (*Razi Allahu 'anha*) narrates:

"I asked, 'O Messenger of Allah! Tell me, if I were to find a night to be Esteemed Night, what should I recite therein?' The Holy Prophet said, recite:-

اللَّهُمَّ أَنْتَ عَفْوٌ جَبَّاتُ الْعُفْوِ نَأْفُ عَفْوًا

"Al-laa-hum-ma in-na-ka 'afuw-wun tu-hib-but-'af-wa fa-fu-'an-nee".

(O Allah! You are forgiving, loves forgiveness, so forgive me)

I'TIKAAF

I'tikaaf is one of the devotional duties pertaining to the month of Ramazaan. **I'tikaaf** in this context means : "Confining oneself in the House of Allah -- a mosque, from the afternoon of the 20th of Ramazaan (a little before sunset) till the appearance of the **Shawwaal** moon. The mosque should be one where congregational prayers are regularly held five times a day. One should enter the mosque with the express intention of **I'tikaaf**.

A few of the blessings of **I'tikaaf** are --

1. Full time remembrance of Allah by staying in the seclusion of a mosque
2. Complete Protection from sinful acts
3. Punctual Presence at congregational prayers, and maximum opportunity to recite Quraan Majeed and to offer 'Nafl' (supererogatory) prayers
4. Honoured status of being a guest of Allah (since a mosque is the House of Allah), for the days and nights of **I'tikaaf**.

Allah has promised a great many rewards for a **Mu'takif** (one who observes **I'tikaaf**).

Types of I'tikaaf : **I'tikaaf** is of three types -- **Wajib** (Essential), **Sunnat-i-Muakkadah** (Prerogatory) and **Mustahab** (Supererogatory)

I'tikaaf-i-Wajib or **I'tikaaf-**

i-Nazr : is observed to fulfil a vow made by way of thanks-giving after one's prayer has been granted. If someone offers to observe **I'tikaaf** for a fixed number of days, say three days, **I'tikaaf** for the number of days as resolved, becomes **Wajib**. One should resolve to observe **I'tikaaf-i-Wajib** for at least one full day because fasting is an essential requirement for this type of **I'tikaaf**.

I'tikaaf-i-Sunnat Muakkadah is observed for the last 9/10 days of Ramazaan, from the evening of the 20th Ramazaan upto the evening of the 29th or 30th when the **Shawwal** moon is sighted. It is also known as **Sunnat-i-Muakkadah 'alal-Kifaya**, because a few persons from a locality can offer it on behalf of all of its residents

Mustahab I'tikaaf can be observed for any length of time, fasting is not essential for it. While entering a mosque for daily prayers or even otherwise, one can resolve for **I'tikaaf** for the time one remains in the mosque

Ladies can observe **I'tikaaf** by confining themselves to a corner of the house, after making a firm resolve for it. They can leave their place to answer the calls of nature and/or for an obligatory bath. When the menses start, **I'tikaaf** is to be given up forthwith

Essentials of I'tikaaf : A **Mu'takif** must be -

- a Muslim,
- a sane person,
- free from **Hadas-i-Akbar**, that

is, should be ritually clean from pollution resulting from sexual intercourse or otherwise; lady **Mu'takif** should also be free from menstruation.

- 2) Intention (**Niyyat**) for **I'tikaaf** made either in mind or in words before entering a mosque for the purpose.

The above conditions are common to all types of **I'tikaaf**, Fasting is essential in addition for **I'tikaaf-i-Wajib**, as also for **I'tikaaf Sunnat-i-Muakkadah**.

What is **Commendable** during **I'tikaaf** :

- Recitation of Quraan Majeed,
- Recitation of Durood Shareef (invocation of blessings for the Holy Prophet--*Sallallahu 'alaihi wa sallam*),
- Studying of and instruction in religious literature,
- Performing pious deeds,
- Offering good advice or giving sermons to Muslim brethren,
- Selection of a mosque for **I'tikaaf** where **Juma'** (Friday) prayers are held

A **Mu'takif** is not to come out of the mosque during **I'tikaaf** except for some genuine reasons such as --

- Visiting his house for (a) answering the call of nature, or (b) performing an obligatory bath, if these facilities be not available by the side of the mosque. If a **Mu'takif** owns or has rented two houses, he should go to the house which is nearer to the mosque
- Going to a **Jami' masjid** for offering **Juma'** (Friday) prayer if it is not held in the mosque

(Continued on Page 127)

Al-Fiqh-ul-Islami (Islamic Jurisprudence)

'ID-UL-FITR

The appearance of the new moon of Shawwal, the tenth month of Islamic calendar, brings to a close the month-long Ramazaan fasting and nightly Taraweeh prayer. It heralds the celebration of 'Id-ul-Fitr on the following day. This day is marked by special early forenoon prayer by way of thanksgiving to Allah for His bestowing on the faithful the month-long multifarious blessings of Ramazaan.

NIGHT OF REWARDS

The night of 'Id-ul-Fitr is called the Night of Reward (*Laila-tul-Jazaa*). It is said that in the morning of this day, Allah (*Sub-haa-na-hoo wa Ta-'alaa*) sends down to earth His Angels to take positions at street corners, calling out :

"O Ummah of Muhammad (*Sallallahu 'alaihi wa sallam*)! Proceed towards the Bountiful Cherisher Who showers His blessings in the greatest measure, and forgives sins."

Allah (*Sub-haa-na-hoo wa Ta-'alaa*) questions His Angels as to what ought be the reward of the worker who has performed his duty well. The Angels reply :

"O our Lord and our Master! The return is that they be paid in full measure."

Upon this, Allah Ta-'alaa declares :

"O My Angels! Bear witness with Me that I have bestowed upon them, in return for their Fasts and Taraweeh during the month of

Ramazaan, My pleasure and forgiveness "

And to the believers, He says :

"O My servants! Beg of Me, upon My Honour and Might, in your present congregation today, whatever you would pray for the Hereafter, I shall bestow upon you, and whatever you would beg for your earthly life, I shall grant it if advisable, so long as you attend upon Me, I shall cover up your shortcomings, and I shall not put you to disgrace before sinful defaulters. Now go back (home), absolved and forgiven, you have pleased Me and I am pleased with you "

The angels become exceedingly jubilant and they rejoice at the rewards bestowed by Allah upon the Ummah of Holy Prophet Muhammad (*Sallallahu 'alaihi wa sallam*) at the end of the holy month of Ramazaan.

'ID-UL-FITR

The first of Shawaal is a thanksgiving day for Muslims on the completion of Ramazaan. On this day is offered special prayer of 'Id-ul-Fitr. It is a day of feast and rejoicing in the name of Allah. Fasting on this day is forbidden.

A Tradition has it that a caravan came to Holy Prophet Muhammad (*Sallallahu 'alaihi wa sallam*) witnessing that they had sighted the new moon in the evening. He ordered them to discontinue Fasting and, at dawn,

to come back to their praying places. (Abu Daud).

Another Tradition says that when Holy Prophet Muhammad (*Sallallahu 'alaihi wa sallam*) came to Madinah, the Madinites told him that in the Times of Ignorance there were two days that they used to spend in playful pursuits. The Messenger of Allah (*Sub-haa-na-hoo wa Ta-'alaa*) remarked : Allah Ta-'alaa has changed for you things for the better than these two, that is the day of Sacrifice and the day of Fitr. (Abu Daud).

PRAYER

'Id-ul-Fitr Prayer comprises two *Wajib rakaa'ts*. The intent (*Niyat*) is to be made accordingly before the Imaam calls *Takbeer-i-Tahreeh*.

There is no call (*Azaan*) or *Iqaamah* to this Prayer. The Tradition says : "There is neither *Azaan* on the day of Fitr when the Imaam comes out or after he has come out, nor *Iqaamah*, nor call, nor anything. There is no *Azaan* and no *Iqaamah* at the time " (Muslim).

The method of this Prayer has only one departure from an ordinary two *Rakaa't* congregation Prayer. It has six additional *Takbeeraat*, three in each *Rakaa't*. (For details, one had better refer to a guide book on Prayer).

SERMONS

'Id prayer includes Sermons. Compared to Friday Sermons (*Khutbaat*), 'Id Sermons have two differences. First, 'Id Sermons are delivered after the Prayer. Secondly, 'Id Sermons are *sunnah* whereas (i) Friday Sermons are delivered before the prayer and

(ii) these are obligatory (Farz). The listening of 'Id Sermons is regarded essential.

It is reported that Holy Prophet Muhammad (Sallallahu 'alashi wa sallam) was presented with a bow on 'Id day and then he delivered Sermons leaning on the bow. (Abu Daud).

SUNNAH BEFORE PRAYER

After getting up early in the morning on the day of 'Id-ul-Fitr, it is commendable to take bath, to use tooth stick (Miswaak) to cleanse the teeth, to put on the best dress that one may afford, to apply perfume, and to take breakfast before proceeding to offer 'Id-ul-Fitr Prayer

TAKBEER RECITATION

The following Takbeer is to be recited slowly on way to 'Id-ul-Fitr Prayer and on the way back after the Prayer.

الله اكبر الله اكبر لا اله الا الله
والله اكبر والله الحمد

Transliteration : Al-laa-hu Ak-bar, Al-laa-hu-Akbar, Laa i-laa-ha il-lal-laa-hu, wal-laa-hu Akbar, Al-laa-hu Ak-bar, wa lil-laa-hul-hamd

Translation : Allah is Most Great, Allah is Most Great, there is no one worthy of worship but Allah, and Allah is Most Great, Allah is Most Great, and all praise is for Allah.

CHANGE OF ROUTE

It is reported that the Holy Prophet (Sallallahu 'alashi wa

sallam) used to go out for 'Id Prayer by one route while he would return by another (Tirmizi). It is commendable to follow this practice.

SADAQA-TUL-FITR

Sadaqa-tul-Fitr is the alms or charity that becomes due at pre-sunrise (Fajr) Prayer on the day of 'Id-ul-Fitr. It is preferable to disburse this charity before proceeding for 'Id-ul-Fitr prayer. Failing this, it can as well be distributed afterwards

UPON WHOM DUE

Sadaqa-tul-Fitr is due on a Muslim on whom Zakaat is due. It is also payable by one from whom Zakaat might not have yet become due but who nevertheless possesses goods in excess of his needs that will, in course of time, be liable to Zakaat, whether full one year has passed on it or not.

Sadaqa-tul-Fitr is not due from one who himself is eligible to receive Zakaat or Sadaqa-tul-Fitr.

If someone possesses property in excess of his needs but is at the same time indebted, then Sadaqa-tul-Fitr becomes due only if after offsetting the liability of debt, so much is left as will attract payment of Zakaat, otherwise not.

If one pays Sadaqa-tul-Fitr during the month of Ramazaan, he is not required to pay it again on 'Id-ul-Fitr day

Sadaqa-tul-Fitr is due for self as well as on behalf of each of one's minor children. However, if a

minor child is in possession of property which attracts Sadaqa-tul-Fitr, it can be paid out of it. Major children are required to pay on their own behalf.

Sadaqa-tul-Fitr is essential even if one did not observe Ramazaan fasting for any reason.

QUANTUM

Sadaqa-tul-Fitr may be given in cash or in kind. If wheat or its flour or ground parched wheat is given, its weight should be 1.67 kilo, or to be on the safe side 2 kilos. If barley or its flour is given, it should be double of what is prescribed for wheat.

If it is proposed to give Sadaqa-tul-Fitr in cash, it should be equivalent of the value of the prescribed quantity of foodgrain converted at its ruling market price

If any foodgrain other than wheat or barley is proposed to be given, its value should be equated to that of the quantity prescribed for wheat or barley

DISTRIBUTION

Those entitled to receive Zakaat are eligible to take Sadaqa-tul-Fitr also. Sadaqa-tul-Fitr from one payer can be given to any one eligible person or several such persons. Conversely, that from several persons can be given to a single eligible person

These questions have been dealt with in the higher of Hanafite Fiqh.

PARAMETERS OF ISLAMIC IDEOLOGY

By Justice (ret'd) Dr. Tanzilur-Rahman

An ideology howsoever, attractive, remains lifeless and ineffective until it is unified with practice. By the grace of Allah, we, the Muslims, have the best ideology in Islam. What is, in fact, needed is action integrated with that ideology.

Islam is not the name of certain beliefs and rituals, it is a complete code of life. Islam means total submission to the Will of Allah. Life according to the teachings of Islam, is a unit, an organic whole and it cannot be divided into several compartments. We cannot differentiate between *deen* and politics or *deen* and economy. Different aspects of human life may appear distinct from each other but reflect one compact unified whole; they are not only interlinked with each other but, in fact, they are inter-dependent.

Islam does not limit concept of human life to this earthly world alone. The Islamic ideology encompasses this world as well as the world hereafter. The Islamic concept of the universe is based on four basic ingredients, namely

(1) Man and other creatures owe their existence to one Almighty Allah (2) This whole universe is administered and run in accordance with the rules and regulations set by Almighty Allah which are called, in modern terminology, as "Laws of Nature" (3) This whole universe has been made subservient to Man for his use and benefit (4) This life is a trial for human beings.

Since Allah alone is the

Sovereign, according to Islam, this concept of sovereignty gave birth to the concept of human brotherhood and human equality. It cuts down the roots of rule of man over man. It negates the concept of kingship, dictatorship, priesthood and Brahmanism.

In the eyes of Islam therefore, every person is equal. Every one has equal rights and can seek redressal, if wronged, through a court of law. Everyone has protection of his life, property and honour. Islam proclaims equal treatment in law, irrespective of one's status or position in life. Even the ruler has no exemption, unlike the western theory, from appearance before a court of law. Caliph Umar in a case filed against him appeared personally before the judge along with the claimant who was a Jew, and such has been the case also with Ali, the fourth Caliph of Islam.

An incident is reported by Al-Bukhari in his famous work on Hadith, *Al-Sahih*, that in Madinah a woman of the Banu Makhzum tribe committed theft. The elders of this powerful tribe prevailed on Usama Bin Zaid to recommend her case to the Holy Prophet (*Sallallahu 'alaihi wa sallam*), who held Usama very dear, to save the woman from being subjected to the prescribed punishment namely the cutting of hand. On Usama's intervention the Holy Prophet (*Sallallahu 'alaihi wa sallam*) said in anger, "Would you intervene in the punishment prescribed by Allah"? Then he

turned to the Muslims and declared:

"The cause of the downfall of nations before you was that when a thief of noble origin was caught, he was allowed to go scot free without punishment, whereas a thief of humble origin was subjected to punishment. I swear by Allah that if Fatima, daughter of Muhammad (*Sallallahu 'alaihi wa sallam*), committed a theft, I would have had her hand cut off." This tradition furnishes a significant instance of the application of the rule of equality before law in Islam even in the case of the Prophet himself and his family.

Several such incidents during the days of the four caliphs demonstrating the application of law and punishment pertaining to their closest kin and involving the highest functionaries are part of Islamic history. Of relevance are three incidents out of many of the days of the Caliph Umar. One relates to his own son who was charged with taking liquor, the Caliph Umar not only awarded hadd punishment but personally lashed him with his own hands.

The other incident is that of 'Amr Bin Al-'Aas, the then Governor of Egypt, came to Madinah, the capital, on his annual state visit. A man stood up from the assembly and accused the Governor of whipping him without just cause. The Caliph 'Umar on making spot enquiry ordered that the said man would lash the Governor with equal number of stripes, and so ordered

the Governor to come out and stand up and be ready for the Qisas. Then, some of the persons present at the occasion persuaded that man to forgo the Qisas (retaliation) and accept Diyat, the monetary compensation for the unlawful injury caused to him by the Governor.

The third incident relates to Jablah, the chief of his tribe, a convert from Christianity to Islam. During *tawaf* (circumambulation) of the Holy Ka'bah at Makkah, a corner of his shawl came incidentally under the foot of an Arab villager. Jablah, in anger slapped on his face and broke his tooth. The caliph 'Umar permitted the villager to take his Qisas from him i.e. slapping on the face of Jablah and breaking his tooth, and ordered Jablah to submit himself for Qisas (retaliation) to the villager. Jablah took it as an insult to himself and fled the Islamic domain and turned back with his tribe to Christianity. The Caliph 'Umar accepted Jablah's leaving the country and his turning back to Christianity, but did not concede to rescind his order of Qisas.

Islamic ideology also implies complete surrender of man to the will of Almighty Allah. It is not for a Muslim to believe in a part of the Book and evade to act upon the other part of the Book. It will bring disgrace to him in this world and most grievous penalty on the Day of Judgement.

It gives a complete system of thought and practice which is subservient to the dictates, commandments and guidelines given by Almighty Allah whether in terms of rituals, morality, social behaviour, economy, politics or education. Similarly it makes all human beings accountable in the world hereafter.

Islamic ideology negates the

mechanical concept of universe. According to Islamic view, this universe is not the product of an accident. It has its own Creator, Almighty Allah Who is the One, Who has sent down man on the earth to enforce His commandments. In the mechanical concept of life the existence of non-material things is not recognized. There is in it no concept of the life hereafter. It considers man to be absolutely free in his thought and action and regards this worldly life alone to be the sole target. In its view it is the material gain alone which counts.

This concept of life disregards the soul and its requirements and gives exclusive attention to human body and its demands. In consequence, moral values, which prove to be a hindrance in the realisation of worldly objectives are either rejected or repudiated, or regarded as merely relative subject to the needs of time and space.

On the contrary, the Islamic ideology is based on *Wahi* (revelation from Allah) and its adherents create balance between the requirements of human body and soul and operate for the larger interest of human good. Islamic ideology is not neutral to morality. It believes in eternal moral values by which nations rise and fall.

The main and basic sources of Islamic ideology are the Holy Quraan and Sunnah. Islam condemns every innovation for which there is no proof in the basic sources. But Islamic ideology is not static. It gives us a golden rule of *Ijtehad* which is a sufficient guide in all places and times. The first principle of *Ijtehad* however is that we can not alter or amend the rule for which clear and final mandates are there in the Holy

Quraan and Sunnah. Likewise, we can not evade the rules on which 'Ijma' (consensus) of Companions of the Holy Prophet (*Sallallahu 'alaihi wa sallam*) is well-established.

In all other matters, however, where there exists a difference of opinion between the doctors of fiqh, the pious jurists can prefer any of the interpretations according to requirements of that period, keeping in view the general good of the Ummah. Also the problems for which basic guidelines are there in the Holy Quraan and the Sunnah but details are not to be found, rules can be made by *Ijtehad*. New laws can be framed through *Ijtehad* provided they are not against or repugnant to the text, spirit, purpose and intent of the Quraan and the Sunnah of the Holy Prophet (*Sallallahu 'alaihi wa sallam*).

Pakistan came into being in the name of Islam. John Esposito, a Western scholar of Islam has rightly stated that "Islam provided the *raison d'être* for the partitioning of India and the establishment of Pakistan as a separate nation state in 1947." But a well-known Pakistani educationist and economist is reported to have said recently in an interview that "the game of ideology is over and the one who is strong in economics will survive." Partly true, but the fact is that the man does not live by bread alone, otherwise he should better be termed as "economic animal." If Pakistanis have lost their scale of reference, then they have missed the basis of creation of Pakistan as the state based on Islamic ideology. We can tread on the path of economic development without compromising on our ideology.

(Courtesy : DAILY DAWN)

*(Continued from Page 122)***I'TIKAAF**

where he is in I'tikaaf, and returning without undue delay. He should preferably leave his mosque at Zawaal (the time when the sun crosses the Meridian) or soon thereafter to reach the Juma masjid, just in time to offer four rak'ats of **Sunnah** prayer before the Juma' sermon, (Khutbah).

A Mu'takif can follow the normal routine of his life. He can eat and drink (outside the hours of fasting) and sleep in the mosque or make some essential purchases from outside the mosque if and when there is no one else to do the shopping for him. He can attend, while in the mosque, to his private and professional work which needs his immediate attention. He can also join (or lead) funeral prayers if he had them in mind when making his resolve for I'tikaaf.

What Nullifies I'tikaaf :

- Coming out of the mosque deliberately, or leaving it for some genuine reason upheld by Shari'ah but staying out for an unduly long period.
- Leaving the mosque due to fear of illness.
- Making love

No 'Qaza' (compensatory) I'tikaaf is necessary for I'tikaaf **Sunnat-i-Muakkidah** and I'tikaaf-i-Nafil if the same happen to become nullified. But observance of 'Qaza' I'tikaaf for a nullified I'tikaaf-i-Wajib, is essential.

*(Continued from Page 120)***VIRTUES OF QURAAAN MAJEED**

1. The Holy Prophet (Sallallahu 'alaihi wa sallam) told one of the Companions who was extremely fond of recitation of *Soora-tul-Ikhlas* (Chapter No.112) that his love for it would admit him into Paradise.
2. Similarly recitation of the opening Chapter, *Al-Fatiha*, *Ayatul-Kursi* (Verse of the Throne, No 225 of Chapter 2) and of the last verses of Chapter 2, is of great merit.
3. In regard to recitation of the whole of Chapter 2 and 3, the Holy Prophet (Sallallahu 'alaihi wa sallam) has said that the two will defend the reciter before Allah (*Sub-haa-na-hoo wa Ta-'alaa*) against torment in the Hereafter.
4. Recitation of the last three Chapter Nos 112 to 114 is of great merit. The Holy Prophet (Sallallahu 'alaihi wa sallam) used to recite them and pass his hands all over his body after blowing over them what he had recited.
5. Chapter Nos.36 (*Yaa Seen*), 44 (*Dukhaan*), 67 (*Mulk*) and 56 (*Waqi'a*) have their own special virtues. Yaaseen is known as the Heart of the Quraan, and has innumerable merits, chiefly spiritual elevation, Soorah Mulk is protection against torment in the grave when recited before going to bed, Soorah Dukhaan is highly commended for recitation during the predawn option prayer

News And Views**RUSSIAN ISLAMIC UNIVERSITY**

KAZAN : Muslims leaders of Moscow, Kazan (capital of Tartaristan), and Ufa (capital of Bashkortostan) have agreed to set up an Islamic University here next year. The Muslim leaders also decided to establish a Council of Rectors of Muslim educational facilities in the Russian Federation.

Meanwhile, some 500 representatives of Islamic political parties in Dagestan, the North Caucasus, and Transcaucasus attended the founding congress of the Islamic Order Union in Grozny recently. The Union merges the Islamic parties of Dagestan and Chechnya. Its aim is to promote the consolidation of Islamic political forces. The Union is headed by Chechen first deputy prime minister Movladi Udugov (IINA).

Courtesy : DA'WAH HIGHLIGHTS

(*Tahajjud*) and Soorah Al Waqi'a brings prosperity when recited regularly after Maghrib prayer (after sun-set prayer).

In fact, one cannot describe the blessings to be had by recitation of the Holy Quraan. We cannot, therefore, do better than to conclude with a saying of the Holy Prophet (Sallallahu 'alaihi wa sallam). He has said, "The reciter of the Quraan is told to go on with his recitation and go on ascending in spiritual rank and degree" (*Mustadrak*).

CHAPTER 48

SOO-RA-TUL-FATH

(Continued from January 07, 1998 Issue)

SECTION 2 (Contd.)

رُكُوع (شع)

17. No harm shall lie over the blind,	17. <i>Lai-sa 'a-lal-a'-maa ha-ra-junw-</i>	لَيْسَ عَلَى الْأَعْمَى حَرَجٌ
nor over the lame	<i>wa laa 'a-lal-a'-ra-ji ha-ra-junw-</i>	وَلَا عَلَى الْأَعْمَرِ حَرَجٌ
and nor over the sick;	<i>wa laa 'a-lal-ma-ree-di ha-raj.</i>	وَلَا عَلَى الْمَرِيضِ حَرَجٌ
and whoso obeys Allah and His Messenger,	<i>Wa mainy-yu-ti-'il-laa-ha wa ra-soo-la-hoo</i>	وَمَنْ يُطِيعِ اللَّهَ وَرَسُولَهُ
He will admit him	<i>yud-khil-hu</i>	يُدْخِلْهُ
into gardens (of Paradise) beneath which rivers flow	<i>jan-naa-tin taj-ree min tah-ti-hal-an-haar.</i>	جَنَّاتٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ
and whoso turns away, He will punish him with a painful torment	<i>Wa mainy-ya-ta-wal-la yu-'az-zib-hu 'a-zaa-ban a-lee-maa.</i>	وَمَنْ يَتَوَلَّ يُعَذِّبْهُ عَذَابًا أَلِيمًا
SECTION 3		رُكُوع ٣
18 Indeed Allah was well-pleased with the believers	18. <i>La-qad ra-di-yal-laa-hu 'a-nil-mu'-mi-nee-na</i>	لَقَدْ رَضِيَ اللَّهُ عَنِ الْمُؤْمِنِينَ
when they pledged fealty to you beneath the tree,	<i>iz yu-baa-yi-'oo-na-ka tah-tash-sha-ja-ra-ti</i>	إِذْ بَايَعُونَكَ تَحْتَ الشَّجَرَةِ
and He knew what was in their hearts,	<i>fa-'a-li-ma maa fee qu-loo-bi-him</i>	فَعَلِمَ مَا فِي قُلُوبِهِمْ
so He sent down tranquillity over them,	<i>fa-an-za-las-sa-kee-na-ta 'a-lai-him</i>	فَأَنْزَلَ السَّكِينَةَ عَلَيْهِمْ
and awarded them a fast approaching victory.	<i>wa a-saa-ba-hum fat-han qa-ree-baa.</i>	وَأَنَّا بَهُمْ قَاهِرُونَ بَيًّا
19 And plentiful spoils which they shall capture,	19. <i>Wa ma-ghaa-ni-ma ka-see-ra-tainy-ya'-khu-zoo-'na-haa.</i>	وَمَغَانِمَ كَثِيرَةً تَأْخُذُوهَا
and Allah is Mighty, Wise.	<i>Wa-kaa-nal-laa-lu 'a-zee-zan ha-kee-maa.</i>	وَكَانَ اللَّهُ عَزِيزًا حَكِيمًا
20 Allah has promised you	20. <i>Wa-'a-da-ku-mul-laa-hu</i>	وَعَدَ كُمْ اللَّهُ
plentiful spoils which you will capture.	<i>ma-ghaa-ni-ma ka-see-ra-tan ta'-khu-zoo-na-haa</i>	مَغَانِمَ كَثِيرَةً تَأْخُذُوهَا
so He has hastened this for you	<i>fa-'aj-ja-la la-kum haa-zi-hee</i>	فَعَجَّلَ لَكُمْ هَذِهِ

and restrained the hands of men from you,	<i>wa kaf-fa ai-di-yan-naa-si 'an-kum.</i>	وَكَفَّتْ آيْدِي النَّاسِ عَنْكُمْ
and that it may be a sign for the believers	<i>Wa li-ta-koo-na aa-ya-tal-lil-mu'-mi-nee-na</i>	وَلِتَكُنْ آيَةً لِّلْمُؤْمِنِينَ
and guide you on the right path	<i>wa yah-di-ya-kum ši-raa-tam-mus-ta-qee-maa.</i>	وَيَهْدِيكُمْ صِرَاطًا مُسْتَقِيمًا ۝
21 And subsequent (gains) over which you had no power,	21. <i>Wa ukh-raa lam taq-di-roo 'a-lai-haa</i>	وَأُخْرَى لَمْ تَقْدِرُوا عَلَيْهَا
but Allah had indeed encompassed them,	<i>qad a-haa-tal-laa-hu bi-haa.</i>	قَدْ أَحَاطَ اللَّهُ بِهَا
and Allah is Omnipotent over all things	<i>Wa kaa-nal-laa-hu 'a-laa kul-li shai-in qa-dee-raa.</i>	وَكَانَ اللَّهُ عَلَى كُلِّ شَيْءٍ قَدِيرًا ۝
22 Had those who disbelieved fought against you,	22. <i>Wa lau qaa-ta-la-ku-mul-la-zee-na ka-fa-roo</i>	وَلَوْ قَاتَلَكُمْ الَّذِينَ كَفَرُوا
they would have turned their backs,	<i>la-wal-la-wul-ad-baa-ra</i>	لَوَلَّوْا الْآدْبَارَ
then they would have found neither a protector nor a helper.	<i>sum-ma laa ya-ji-doo-na wa-leey-yanw-wa laa na-see-raa.</i>	ثُمَّ لَا يَجِدُونَ وَلِيًّا وَلَا نَصِيرًا ۝
23. This is the way of Allah that has come down from before,	23. <i>Sun-na-tal-laa-hil-la-tee qad kha-lat min qabl.</i>	سُنَّةَ اللَّهِ الَّتِي قَدْ خَلَتْ مِنْ قَبْلُ
and you shall never find the way of Allah changing	<i>Wa lan ta-ji-da li-sun-na-til-laa-hi tab-dee-laa.</i>	وَلَنْ تَجِدَ لِسُنَّةِ اللَّهِ تَبْدِيلًا ۝
24 And It is He Who restrained their hands from you	24. <i>Wa hu-wal-la-zee kaf-fa ai-di-ya-hum 'an-kum</i>	وَهُوَ الَّذِي كَفَّ أَيْدِيَهُمْ عَنْكُمْ
and your hands from them in the valley of Makkah,	<i>wa ai-di-ya-kum 'an-hum bi-bat-ni mak-ka-ta</i>	وَأَيْدِيَكُمْ عَنْهُمْ بِبَطْنِ مَكَّةَ
after that He had given you power over them,	<i>mim ba'-di an az-fa-ra-kum 'a-lai-him.</i>	مِمَّا بَعْدَ أَنْ أَظْفَرَكُمْ عَلَيْهِمْ
and Allah is the Seer of what you do	<i>Wa kaa-nal-laa-hu bi-maa ta'-ma-loo-na ba-see-raa.</i>	وَكَانَ اللَّهُ بِمَا تَعْمَلُونَ بَصِيرًا ۝
25. They are those who disbelieved and barred you from the Sacred Mosque.	25. <i>Hu-mul-la-zee-na ka-fa-roo wa sad-doo-kum 'a-nil-mas-ji-dil-ha-raa-mi</i>	هُمُ الَّذِينَ كَفَرُوا وَصَدُّوكُمْ عَنِ الْمَسْجِدِ الْحَرَامِ
and the sacrificial offering, lest it should reach its appointed place.	<i>wal-had-ya ma'-koo-san ainy-yab-lu-gha ma-hil-lah.</i>	وَالْهَدْيَ مَعْمُوكُمْ أَنْ يَبْلُغَ مَحَلَّهُ

And if certain believing men and believing women had not been there, whom you did not know,	<i>Wa-lau-laa ri-jaa-lum-mu'-mi-noo-na wa ni-saa-um-mu'-mi-naa-tul-lam ta'-la-moo-hum</i>	وَلَوْ لَا رِجَالٌ مُّؤْمِنُونَ وَنِسَاءٌ مُّؤْمِنَاتٌ لَّوَعَلَّكُمْ هُمْ
(and) had you trampled them without knowledge, then you would have incurred guilt because of them.	<i>an ta-ta-oo-hum fa-tu-see-ba-kum-min-hum-ma-'ar-ra-tum-bi-ghai-ri-'ilm.</i>	أَنْ تَطُؤُوهُمْ فَتَصِيْبُكُم مِّنْهُمْ مَّعْرَءٌ بَٰغٍ عَلَيْهِمْ
That Allah may admit into His Mercy whom He will;	<i>li-yud-khi-lal-laa-hu fee rah-ma-ti-hee mainy-ya-shaa'</i>	لِيَدْخُلَ اللَّهُ فِي رَحْمَتِهِ مَن يَّشَاءُ
(and) had they (the believers) separated themselves clearly (from the disbelievers).	<i>lau ta-zaiy-ya-loo</i>	لَوْ تَرَىٰ
We would surely have punished those who disbelieved among them	<i>la-'az-zab-nal-la-zee-na-ka-fa-roo min-hum</i>	لَعَذَابُ الَّذِينَ كَفَرُوا مِنْهُمْ
with a painful torment	<i>'a-zaa-ban a-lee-maa.</i>	عَذَابًا أَلِيمًا
When those who disbelieved	<i>Iz ja-'a-lal-la-zee-na ka-fa-roo</i>	إِذْ جَعَلَ الَّذِينَ كَفَرُوا
26 set in their hearts the pique,	26. <i>fee qu-loo-bi-hi-mul-ha-meey-ya-ta</i>	فِي قُلُوبِهِمُ الْحَمِيَّةَ
the pique of ignorance,	<i>ha-meey-ya-tal-jaa-hi-leey-ya-ti</i>	حَمِيَّةَ الْجَاهِلِيَّةِ
then Allah sent down His peace of reassurance	<i>fa-an-za-lal-laa-hu sa-kee-na-ta-hoo</i>	فَأَنْزَلَ اللَّهُ سَكِينَتَهُ
upon His Messenger and upon the believers,	<i>'a-laa ra-soo-li-hee wa 'a-lal-mu'-mi-nee-na</i>	عَلَى رَسُولِهِ وَعَلَى الْمُؤْمِنِينَ
and obliged them to follow the word of piety,	<i>wa al-za-ma-hum ka-li-ma-tal-taq-waa</i>	وَأَلَزَمَهُمْ كَلِمَةَ التَّقْوَىٰ
and they had the right to it and were worthy of it,	<i>wa kaa-noo a-haq-qa bi-haa wa ah-la-haa</i>	وَكَانُوا أَحَقُّ بِهَا وَأَهْلُهَا
and Allah is the Knower of every thing	<i>Wa kaa-nal-laa-hu bi-kul-shai-in 'a-lee-maa.</i>	وَكَانَ اللَّهُ بِكُلِّ شَيْءٍ عَلِيمًا

COMMENTARY

VERSES NO. 17-18 : While talking about Jihad, Allah has granted exemption from fighting the disabled ones like the lame and the sick, but has at the same time promised that He would admit those into the Gardens of Paradise under which rivers flow who obeyed Allah and His Messenger (*Sallallahu 'alaihi wa sallam*) As for those who turned their backs from the Jihad they would be awarded painful punishment Allah then expresses His pleasure at the scene when the believers were swearing allegiance to stand by the side of the

Holy Prophet (*Sallallahu 'alaihi wa sallam*) against the polytheists of Makkah. He, therefore, sent down on them Sakeenah (peace, contentment and tranquillity) and as a reward for their allegiance to His Messenger (*Sallallahu 'alaihi wa sallam*) Allah broke to them the gold tidings of a Magnificent Victory and also promised them the benefit of huge war-spoils which they would gain. Allah is indeed Mighty and Wise. As Allah had promised them the gains of war-spoils, He was prompt in sending this benefit to them and He also kept the hands of the enemies away from them, so that this may serve as a token of (Allah's Power) for the believers and guide the believers on to a straight path -- Islam.

The tree under which the believers took the oath of allegiance was an acacia tree and the allegiance sworn is called **بَيْعَةُ رِضْوَانٍ** (The pledge of Allah's pleasure)

VERSES NO. 19-23 : Allah lays added emphasis on His promise to favour the believers with huge war-spoils. He was prompt in bringing this gain to them and in keeping the hands of the enemies away from the believers, so that this might serve as a token for them and guide them on to the straight path of Islam. This glad tidings was about the conquest of Khaibar which was the citadel of the Jews. The glad tidings also contained a promise for greater victories which were not yet in sight. It was the famous victory of Makkah which was achieved only with the all-embracing Power of Allah who has indeed power over all things. Later on victories over Persia and Byzantine, etc. followed.

VERSES NO. 22-23 : Allah tells that if there had been fight between the Muslims and the infidels of Makkah on account of the proposed Umrah expedition, the infidels would have turned tail and as they could not have found any helpers and supporters, the victory would have been on the side of the Muslims, but Allah, the Knower of all things, seen or unseen, knew what was in the best interest of the Muslims. So, by His infinite grace and wisdom, He averted armed conflict between the infidels and the Muslims and arranged the peace treaty at Hudaibiyah which paved the way to greater victories for the Muslims and speedier spread of Islam. It has always been Allah's irrevocable policy to help the people siding with the truth, against those siding with falsehood. This policy will endure till the Day of Judgement and there will be no change in it. Once Allah has taken a decision He never changes it. This is also confirmed in verses 64, 27, 62 and 43 of Soorahs 10, 18, 33 and 35 respectively.

VERSES NO. 24-26 : These refer to the conspiracy of some infidels who had secretly infiltrated into Hudaibiyah with the intention of killing the Messenger of Allah (*Sallallahu 'alaihi wa sallam*). They, therefore, picked quarrels with the Muslims and even killed one of them. The Noble Companions (*Razi Allahu 'anhum*) arrested them alive and produced them before the Holy Prophet (*Sallallahu 'alaihi wa sallam*). The Holy Prophet being **رَحِيمٌ رَحِيمٌ** forgave them and let them go. Thus, Allah intervened between the two parties and prevented them from fighting each other. This is because Allah sees your patient endurance and steadfastness. Allah is reminding the Muslims that it were those very people who disbelieved in Allah and His Messenger (*Sallallahu 'alaihi wa sallam*), stopped the Muslims from entering the Sacred Mosque and from driving their sacrificial animals to the place where they could be sacrificed. It was Allah's infinite mercy to avert armed conflict between the two sides. It was quite sure that the infidels would have killed many believing men and women who were residing in Makkah but the Muslims were not aware of their existence. If they had been killed, this would have been a cause of great grief and shock to the Muslims. This is an example to show how Allah admits into His mercy whomsoever He likes. If the Muslims had not been residing among the infidels but had segregated themselves from them, Allah would have inflicted on the infidels a very painful punishment. While the infidels had settled in their hearts the false egotism and obstinacy of the Days of Ignorance, Allah had sent down His peace on the hearts of His Messenger (*Sallallahu 'alaihi wa sallam*) and implanted on the hearts of the believers the words of righteousness and they fully deserved this favour from Allah who is All-Knowing.

(To be continued in the next Issue).

متبع من صفحة ٧٣

النصرانية بالمثل حيث يتحدث القرآن باحترام بالغ عن المسيح وامه :

وقفينا على آثارهم بعيسى ابن مريم مصدقا لما بين يديه من التوراة واتيناه الانجيل فيه هدى ونور ومصدقا لما بين يديه من التوراة وهدى وموعظة للمتقين (المائدة - ٤٦)

قال انى عبد الله آتى الكتاب وجعلنى نبيا ○ وجعلنى مباركا ابن ما كنت واوصنى بالصلوة والزكاة ما دمت حيا ○ (مريم ٣٠ - ٣١)

الا ان وحدانية الله تعالى هي محور الاسلام وهي مبدأ يحول دون عبادة الطواغيت المنتشرة في المجتمع العالمي، منها طاغوت العاجانية وطاغوت الفردية وطاغوت الوطنية وطاغوت الحرب فجبب الاسلام عن كل اولئك با ولا اله الا الله .

فلو نظر عالم الغرب الى دين الاسلام بنظر الانصاف وبنية ادراك روح الاسلام الحقيقي الاصلى فما كان منه الا ان ينبذ جانباً تعصبه الاعمى وتحيزه العنصرى والوطنى ضد الاسلام وان يستفيد من الرسالة الاسلامية السامية السمحة لما فيها من العلاج الشافى لجميع ازيمات وامراض العالم المعاصر المادية والروحانية .

اعداد . اقبال حسين انصارى

وَقَفَّأَ اللَّهُ لِمَا حَبِطَ وَيَرْضَى

عَلَى حَبِيبِكَ خَيْرَ الْخَلْقِ كُلِّهِمْ
لِكُلِّ هَوٍّ مِنَ الْهَوَالِ مُقْتَرِحٍ

اكبر من الاثر الموحد لعيسى عليه السلام والقديس بولس مما حل المسيحية ، اما على المستوى الدينى المحض فقد يبدو ان نفوذ محمد (صلى الله عليه وسلم) يساوى نفوذ عيسى عليه السلام في التاريخ البشرى .

فضلا عن ذلك كان محمد (صلى الله عليه وسلم) (على عكس عيسى عليه السلام) في آن واحد قائدا دنيويا وقائدا دينيا وانه يستحق في الواقع رتبة اعظم قائد سياسى من حيث الاثر والنفوذ ليس لوقت محمد بل عبر كل زمان ومكان ، وذلك لانه كان القوة الدافعة وراء الانتصارات الباهرة التى حققها العرب .

ويمكن القول عن كثير من الاحداث التاريخية الهامة انه كان حدوثها محتوما مقدرا حتى من غير واسطة القادة الساسة الذين قادوا عمليات الكملة بحدوث تلك الاحداث . على وجه المثال ، كان من الممكن لمستعمرات امريكا الجنوبية الحصول على استقلالها من اسبانيا حتى لو لم يكن هناك وجود سائمون بوليفار لقيادة كفاح تلك المستعمرات . ولكن لا ينطبق ذلك القول على انتصارات العرب ، ذلك لانه لم يحدث قبل محمد (صلى الله عليه وسلم) حادث مماثل ولا داعى للاعتقاد بان الانتصارات المذكورة كان من الممكن تحقيقها بدونه (صلى الله عليه وسلم) - من الانتصارات الهائلة الوحيدة التى ، حدثت في العالم البشرى ويمكن وضعها الى جانب الانتصارات العربية هي ما حققها المغول في القرن الثالث عشر تحت قيادة جنكيز خان . فقد كانت هذه الانتصارات على نطاق اوسع مما حققها العرب ولكنها لم تدم ولم تكن ثابتة والمناطق التى يحتلها المغول اليوم ليست الا ما كانوا يحتلونهم قبل نهوض حاكم خان للمقال بقية

يَا رَبِّ صَلِّ وَسَلِّمْ دَائِمًا أَبَدًا
هُوَ الْحَبِيبُ الَّذِي تَرَجَّيْ شَفَاعَتَهُ

عليه وسلم . قضى نحبه في ٦٣٢م وكان قد أصبح قائدا مرشدا لجنوب العربية قاطبة .

كان اهل قبائل البادية من القبائل البواسل ولكن كان عددهم قليلا وكان ينقصهم الوحدة ومزقتهم حروب ضروسة حتى لم يكن بوسعهم ان يصمدوا في وجه عساكر امبراطوريات متحضرة ومتقدمة في المناطق الشمالية . اما الآن فجمع محمد (صلى الله عليه وسلم) شملهم للمرة الاولى في التاريخ ورسخ في قلوبهم الايمان الكامل بالله الحق الواحد . هذا واحزرت هذه الجنود العربية القليلة العدد مع اعجب سلاسل الانتصارات في التاريخ البشري وذلك مقابل عساكر حمارة كعساكر امبراطوريتي الفارس والروم وسرعان ما فتح العرب بلادا ما بين النهرين (دجلة والفرات) سيريا وفلسطين . والى نهاية ٦٤٢م سقطت امبراطورية بيزنطية وانهارت عساكر فارس في حربي قادسية ونهاوند ، ولم تضع هذه الانتصارات المتحققة على ايدي صحابة محمد (صلى الله عليه وسلم) . منهم ابو بكر الصديق وعمر ابن الخطاب (رضي الله عنهما) - حدا لتقدم العرب . حتى اجتاحت العاكر العربية سائر مناطق افريقيا الشمالية حتى المحيط الاطلنطي وذلك الى نهاية سنة ٧١١م . ثم اندفعت الى اسبانيا وما وراءها ، الا ان هذه الانتصارات لم تدم بلا حدود ولا قيود ، مع ذلك فان هذه القبائل البدوية قطعت لنفسها ، قتال قليل المدى وبهداية الرسول (صلى الله عليه وسلم) - امبراطورية امتدت من حدود الهند الى المحيط الاطلنطي - اعظم امبراطورية شهدتها العالم في اى وقت ، ومنه الطبيعي ان الناس دخلوا في حظيرة الاسلام افواجا اينما توجهت العساكر في انتصاراتها المنقطعة النظير . على ان الدين الجديد استمر في التوسع في القرون التالية حتى تجاوز حدود الفتوحات التي قام بها المسلمون في السنوات الابتدائية . اما الآن فيتمى اليه هشرات

الملايين من مواطني المعمورة في آسيا ووسط آسيا واكثرهم في باكستان وشمال الهند و اندونيسيا .

فكيف اذن يمكن تقدير الاثر الاجمالي الذي مارسه محمد (صلى الله عليه وسلم) على التاريخ البشري ؟ يؤثر الاسلام ، كسائر الاديان ، اثرا هائلا على حياة اتباعه . لان عدد النصارى ضعف عدد المسلمين في العالم فيكاد يهتو هجيبا في الوهلة الاولى كيف يحتل محمد (صلى الله عليه وسلم) درجة ارفع من التي يحتلها عيسى عليه السلام . هناك سببان رئيسيان فيما قررت بشأن محمد (صلى الله عليه وسلم) . أولا : ان محمدا (صلى الله عليه وسلم) لعب دورا اهم بكثير في تطوير الاسلام من الدور الذي لعبه عيسى عليه السلام في تطوير الدين المسيحي . وبالرغم من ان عيسى عليه السلام هو المستول من ادخال العقائد الاخلاقية والادبية في الدين المسيحي (بقدر اختلافها عن اليهودية) ، الا ان القديس بولس هو العامل الرئيسي في تطوير الدين المسيحي بمبادئه التنصيرية وكذلك هو الذي كتب جزءا كبيرا من العهد الجديد .

اما محمد (صلى الله عليه وسلم) فكان مستولا عن دين الاسلام ومبادئه الاخلاقية والمعوية وازافة الى ذلك لعب الدور الرئيسي في تبليغ الدين الجديد (الاسلام) و وضع الطقوس الدينية في الاسلام . فوق ذلك فقد تم في حياته ضبط قسط كبير من القرآن - الكتاب الذي ادهى محمد (صلى الله عليه وسلم) انه موحى اليه من الله والذي تم تجميعه بصورة معتمدة بعد وفاته بقليل . على عكس ذلك فلا وجود لتعليمات عيسى عليه السلام في شكل مدون كالقرآن . فلما كانت اهمية القرآن عند المسلمين كاهمية الانجيل عند المسيحيين فكان تأثير محمد (صلى الله عليه وسلم) بفضل القرآن عظيما جدا . من المحتمل ان الاثر الموحد النسبي لمحمد (صلى الله عليه وسلم) على الاسلام قد يكون

محمد صلى الله عليه وسلم هو الاول من بين ١٠٠ شخص اثروا على التاريخ البشرى

مايكل انش هارت

اميا تحسن وضعه الاقتصادى عندما تزوج فى سن الخامسة والعشرين من عمره من ارملة غنية ومع ذلك لم تظهر عليه اية علامة تشير الى انه سيكون شخصا يذكر .

كان معظم العرب فى ذلك الوقت ولثين يعبدون آفة كثيرة . الا كان عدد اليهود والنصارى الساكنين مكة قليلا . وعندما بلغ محمد (صلى الله عليه وسلم) الاربعين من عمره ايقن بان الله هو الواحد والذى كان يتحدث معه وقد اختاره نبيا لنشر الدين الحق . ونحو ثلاث سنوات ما وجه محمد صلى الله عليه وسلم دعوته الا الى عشيرته واصدقائه ومنذ ٦١٣م اخذ بوجه دعوته الى الجمهور . وعندما رأى رؤساء مكة نجاحه فى الدعوة عاملوه بالعنف والقساوة وضيقوا عليه الخناق : طنا منهم بانه يشكل جوا مكذرا وخطرا على دين آبائهم الوثنى . فهاجر محمد صلى الله عليه وسلم الى المدينة حيث لقي ترحيبا عظيما ورائعا وتولى مركزا سياسيا مرموقا . وثبت هذا الانتقال المرموق بالمهجرة نقطة تحول فى حياة الرسول (صلى الله عليه وسلم) . فسرعان ما ازداد عدد المؤمنين ونفوذ الرسول (صلى الله عليه وسلم) حتى حظى بسادة المحوطة ، الا انه فى خلال السنوات اللاحقة دارت عدة حروب بين المدينة ومكة لكنه انتهت الاشتباكات فى ٦٣٠م ما مكنت عمدا (صلى الله عليه وسلم) من العودة الى مكة فاتحا ببالغ الشأن والوج . نتيجة لهذا الانتصار انخارق المنقطع النظر دخل اهل مكة فى دين الله افواجا وذلك فى السنوات الاخيرة لحياة الرسول (صلى الله

الله ما يكل - انش - هارت كتابا سماه " ١٠٠ " ما يعنى المائة من ابرز الشخصيات العالمة التى مارست اكبر و اوسع و ابقى اثر على العالم . افرد المؤلف لمحمد صلى الله عليه وسلم المقام الاول فى كتابه فن المناسب ان ترى ما حله على هذا الاختيار وما هى المبادئ التى وضعها فى عين الاعتبار فى ذلك الاختيار . فقول المؤلف عن محمد صلى الله عليه وسلم :

" وقع اختيارى على محمد (صلى الله عليه وسلم) لانه يقصد قائمة ابرز الرجال اثرا على العالم . قد يدعش ذلك الاختيار البعض وقد يعترض عليه البعض الآخر ولكنه فى الواقع هو الشخص الوحيد الذى امتاز با على انتصار على المستوى الدينى والدنيوى على حد سواء . انخدر (صلى الله عليه وسلم) من اصل وسط ونشر دينه هو اكبر الاديان فى العالم واصبح قائدا سياسيا ذا اثر عظيم . والدم بعد وفاته بثلاثة قرنا لا يزال اثره قويا سائدا .

و اغلبيه الاشخاص المذكورين فى هذا الكتاب لهم مزية الولادة والتربية فى مراكز الحضارة بين شعوب كانت على مستوى عال من الثقافة والسياسة . وبالعكس من ذلك ولد محمد (صلى الله عليه وسلم) فى ٥٧٠ م بمدينة مكة الواقعة فى جنوبى العربية التى كانت حينذاك منطقة متخلفة وبعيدة من مراكز التجارة والفنون والعلوم بالقياس الى مناطق العالم المتمدن . اصبح يتما فى السادسة من عمره وترى فى بيئة متواضعة وكان ، كما تقول الروايات الاسلامية ،

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

بَلِّغِ الْعِلْمَ بِكَمَالِهِ كَشَفِ الدُّجَى بِجَمَالِهِ
حَسَنَتْ جَبِينُ خَصَالِهِ صَلَّوْا عَلَيْهِ وَآلِهِ

اَللّٰهُمَّ صَلِّ عَلَى سَيِّدِنَا مُحَمَّدٍ اَلِهَ وَعَشْرَتِهِم بِحَدِّكَ وَكَرَمِكَ مَقْلُومٌ اَلْفٌ هـ

دين الاسلام في نظر اوروبي مسلم

متبع من العدد السابق

تقع على عاتق المسلم مسئولية فهم وتطبيق قواعد الاسلام في مجال السياسة في كل بلد بشكل يتلاءم مع روح وظروف تلك البلاد في ذلك العصر .

المعرفة في الاسلام نوع من العبادة

الاسلام دين التوحيد فينفى التفريق بين العلم والعقيدة ، اذ ان كل ما هو موجود في الطبيعة دليل على وجود الله سبحانه وتعالى حيث تصبح معرفة الطبيعة نوعا من العبادة ، فلا عرو ان يعمل المسلمون على اندماج الثقافات العالمية لتستفيد منها البشرية جمعاء على حين تجملت العلوم في اوروبا النصرانية ، لان الكنيسة ابدت رغبة تجاه الطبيعة ، زاعمة انها تبعد عن الاله . هكذا استمرت النصرانية تحارب العلوم عبر تاريخها ، بينما انطلق العلم في الاسلام من مبدا الوحدانية ، حيث لا مجال للتفريق بين الطبيعة وبين علم الكلام والفنون المختلفة . لا يخفى على احد ان الغرب كان يعاني من قلة النبوغ في القرون الوسطى في حين برز فيها عدد هائل من المسلمين في مختلف مجالات الآداب والعلوم وسطعت اشعة العلم في الغرب من خلا لهم .

تتسم الديانة في الاسلام روح التسامح في حدود عقائده الاساسية الى حد ان الاسلام لا يقابل معارضة

متبع على صفحة ٧٦

انما وضع اساس الاقتصاد الاسلامي بهدف اقامة توازن في توزيع الدخل دون ارتكازه في شخص واحد او جماعة واحدة ودون اى احتكار من جهة اية كانت . وهذا المبدأ يستشف من الآية الكريمة :

« رجال لا تلهيهم تجارة ولا بيع عن ذكر الله » -

(النور ٣٧) .

وكذلك نظام الزكاة ، ليست مجرد صدقة ، انما هي صورة من صور التأمين الاجتماعي الذي لم تعرفه اوروبا الا حديثا وبعد صراع مرير في حين ان مثل هذا النظام معمول به في الاسلام منذ ثلاثة عشر قرنا .

ان الاسلام يعتبر الانسان جزءا من كل ولا تمت الشمولية الاسلامية باى صلة للاستبداد . يرى المجتمع الاسلامي الى اهداف تتجاوز ذاته ويقوم على اساس المساواة والحرية . ان القرآن منح المرأة حق امتلاك الاموال دون قيد ولا شرط بينما لم تتل هذا الحق اهتماما في اغلب تشريعات الغرب الا في القرنين التاسع عشر والعشرين . اما شأن الملكية فلا تعترف العقيدة الاسلامية بسلطة الا سلطان الله تبارك وتعالى . ولذا كان الامر كذلك فلا تجوز مقارنة النظام السياسي في الاسلام بالثيوقراطية ولا بالملكية باعتبارها حقين آلهيين لدى العرب ولا حتى بالديمقراطية من النوع البرلماني . وانما

1

الدين

مَجَلَّة
دار التصنيف (پرائیویٹ) لمیٹید

المجلد ۱۸

۲۳ رمضان المبارك ، ۱۴۱۸ھ الموافق ۲۶ جنوری ، ۱۹۹۸م

المجلد ۴۹

دين الاسلام في نظر اوروبي مسلم

ان الاسلام يعتبر الانسان جرمًا من كل ولائحت الشمولية
الاسلامية باى صلة للاستبداد .

المعرفة فى الاسلام نوع من العادة .

محمد (صلى الله عليه وسلم) دستور الاول من بين
۱۰۰ شخص اثروا على التاريخ البشرى

يتصدر محمد (صلى الله عليه وسلم) قائمة ابرز الرجال اثرا على العالم .

كان محمد (صلى الله عليه وسلم) فى آن واحد قائدا دنياويا
و قائدا دينيا .

تلخ آيات القرآن الكريم والاحاديث النبوية العطرة فى هذه الرسالة .
ان يتم التلخيص من المصاحف المطبوعة بها بالطريقة الاسلامية الحديثة .

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JOURNAL PRESENTING ISLAM IN
PRISTINE PURITY AS TAUGHT BY
QUR-AAN AND SUNNAH

FASTING DURING THE MONTH OF RAMAZAAN 112

RAMAZAANUL MUBARAK 113

TAQWAA (RIGHTEOUSNESS) (Its Implication or Application) 116

CHINESE MUSLIMS KEEN TO REVIVE
THEIR ISLAMIC FAITH 117

NEWS AND VIEWS

ISLAM GROWING FAST IN THE PHILIPPINES 119

RUSHDIE SAYS NO APOLOGY TO MUSLIMS 119

8TH. O.I.C. SUMMIT TEHRAN DECLARATION 119



OUR-AAN MAJEED

ARABIC TEXT, ITS TRANSLITERATION,
TRANSLATION AND COMMENTARY INTO ENGLISH.

PART 26, CHAPTER 48, SOO-RA-TUL-FATH

Verses 10 to 16 (To be continued January 22, 1998 Issue)

72

YAQEEEN

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Bis-mil-lae-hir-rah-mee-nir-ra-hmaan.

In the name of Allah, the All Compassionate, the Most Merciful

QUR-AAN AND SUNNAH

Indeed, the Best Word is the Word of Allah (i.e. Qur-aan-e-Majeed) and the Best Guidance is Sunnah of the Holy Prophet Muhammad (Sallallahu-'alaihi-wa-sallam). And the Best deeds are those declared definite and imperative (according to Qur-aan and Sunnah). And the Worst deeds are those invented by man himself (as part of Religion) and all such self-invented formulations are Innovations (*Bid-'at*) and every Innovation (*Bid-'at*) leads a man to Eternal Hell-Fire.

And who is more excellent in speech than the one who calls towards Allah while he himself does righteous deeds and says: Admittedly I am from the obedient ones' (*Muslims*). (Al-Qur-aan 41:33)

Explanatory Note :-

Whoever invites people towards Allah deserves great honour and is worthy of being listened to. His words are held in the highest esteem as evidenced below -

- (a) That he calls people to Allah (the "Truth of Allah") without involving his 'self', in any way
- (b) Every deed of his is based on Righteousness showing no divergence between his preaching and his conduct (i.e. his own words and actions), and
- (c) He asserts himself as a Muslim, meaning that he associates himself with the 'Will of Allah', as if he is the full embodiment of Islam, as ordained by Him (Allah) and adopted by His Prophet Muhammad (Sallallahu 'alaihi wa sallam)

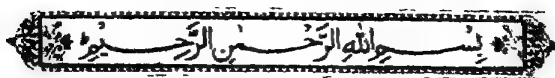
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Bis-mil-laa-hir-rah-maa-nur-ra-heem

In the name of Allah, The All-Compassionate, the Most-Merciful

FASTING DURING THE MONTH OF RAMAZAAN

يَا أَيُّهَا الَّذِينَ آمَنُوا كُتِبَ عَلَيْكُمُ الصِّيَامُ كَمَا كُتِبَ عَلَى الَّذِينَ
مِنْ قَبْلِكُمْ لَعَلَّكُمْ تَتَّقُونَ

"O Believers! Fasting is prescribed for you as it was prescribed for those who were before you, so that you may avoid evil " (2:183)

1. The word 'Ramazaan' is derived from the trilateral root, 'Ramaz', which indicates 'Heat' and 'Restlessness'. It is said that the name of the month indicates the hardships which accompany fasting, like thirst and the restlessness caused by other restraints. But the best explanation was given by the Holy Prophet (*Sallallahu 'alaihi wa sallam*) himself, who is the final authority in every thing. He said, "Ramazaan burns the sins and faults, as fire burns the wood "
2. The command for Fasting in Ramazaan came in the first year of Hijra. The Holy Prophet (*Sallallahu 'alaihi wa sallam*) delivered a lecture on the last Friday of the preceding month of Sha'baan, in which he said -
 - a) "O men! You are now under the shadow of the month which has a night (Night of Qadr) which is better than one thousand months. It is the month of Ramazaan in which Fasting has been made compulsory by Allah. It is the month of mutual sympathy
 - b) "Whoever feeds a fasting brother at the time of breaking the fast (Iftaar) Allah will be as much pleased with him as if he had emancipated a slave, and it means that his sins of past would be forgiven "
 - c) Someone pleaded that not everybody was affluent enough to feed others. The Holy Prophet (*Sallallahu 'alaihi wa sallam*) said, "Allah is generous enough to be pleased with you even if you (help) break the fast of a Muslim brother with a piece of date fruit or a cup of water, if it is the only thing which you can offer " Allah does not see the bulk of what is offered, but it is the feeling in the heart which counts with Him. Then the Holy Prophet (*Sallallahu 'alaihi wa sallam*) proceeded to say, "One who makes the burden of his servant lighten in this month, Allah will make his sins lighter for him on the Day of Judgement."
 - d) Imam Muhammad al-Baqir told one of those present, "O Jabir! Whoever, during Ramazaan fasts in the day, stands up for prayers at night, controls his passions and emotions, puts a rein on his tongue, keeps his eyes down, and does not injure the feelings of others, will become as free from sins as he was on the day he was born". Jabir said, "How tough are these conditions!"

Have you courage enough to try to fulfil these 'tough' conditions in the forthcoming Ramazaan and be free from the burden of past sins?

FRUIT OF FASTING

"The month of Ramazaan is the month of Allah (bringing) His blessings, mercy and forgiveness" (The Holy Prophet – *Sallallahu 'alaihi wa sallam*)

The month of Ramazaan enables us to start life afresh. Muslims should make noble resolutions during this month and act upon them during the year. This is the month when emotions remain under control and

RAMAZAANUL MUBARAK

thoughts in this month do not run wild and feelings do not get hardened. On the other hand forgiveness, generosity and love of Allah through the love of His creatures are to be found. Naturally, it is the best time to decide on the style of our life during the following year.

Why not start making your preparations from now on? And when you have drawn up the list of good deeds in view, here is a sample test to see how much you stand to gain from Fasting in Ramazaan.

Do your resolutions include such items in helping the needy, not by handing out a few gains, but, by helping them to stand on their legs?

Have you thought of showing more respect to the seniors and treating more tenderly your juniors?

Is there anything in your plans for the good of your neighbours and friends?

Have you resolved to live more honestly and more sincerely?

And above all, is there any place for Allah and His Prophet (Sallallahu 'alaihi wa sallam) in your thoughts and programmes?

If the answer is 'Yes', accept our congratulations you have come to know the meaning of Fasting in Ramazaan

If otherwise, then there is an urgent need of improvement. There is no need to feel sorry for yourself. The love of Allah is Yours for the asking. It is the easiest goal to reach -- and the most difficult one also. It depends, not so much on the path, as on the traveller. If your heart is pure, it is the easiest thing in the world to imbibe the love of Allah. If you want to nourish the love of Allah in an unclear heart, it is just not possible! Ramazaan is coming, make the best of it.

Every adult and sane Muslim, male and female is required to fast during the month of Ramazaan. A Muslim who does not fast during the sacred month, without a valid excuse, commits a great sin indeed

It is not obligatory for a minor to fast, but preferably a minor should be made to get used to fasting and daily prayers. According to a Hadith (saying of the Holy Prophet Sallallahu 'alaihi wa sallam), a child should be persuaded and encouraged to fast for as many days as may be convenient to him according to his physical conditions, and, similarly, made to offer daily prayers.

Fasting begins from dawn and terminates at sunset. It is a Sunnah (practice of the Holy Prophet -- Sallallahu 'alaihi wa sallam) to partake of something before dawn. This meal is known as 'Suhoor'. The taking of Suhoor is highly commended in ahaadith (Sayings of the Holy Prophet -- Sallallahu 'alaihi wa sallam). The quantity and the quality of the meal are left to one's choice, making care not to over-eat as it may upset the stomach and make it difficult for one to fast. One should attend to work as usual, abstaining from sins and vices and taking particular care not to indulge in loose talk and the like, backbiting, etc.

Immediately after sunset, one who is fasting should break his fast preferably with a date (the fruit of a palm) or with a drink of water. It is commendable to recite with the word of mouth --

اللهم لك صمت وعلى رزقك اعطرت

"Allahum-ma la- ka shum-tu wa 'a-laa riz-qu-ka af- far-tu."

'O Allah for you I observed the fast and with Your provision I have taken Iftar'. From sunset to dawn, one is free to follow the normal routine of life (including making love with one's wife) as in other months of the year.

In certain specified circumstances, a Muslim can put off fasting to some other time but as close as possible to Ramazaan. If quite unable to fast, one has to pay "Fidya". Fidya is giving away of 2 Kilos of wheat or 3 kilos of barley or its current cash value to the poor, or serving an indigent person with two meals per day. The circumstances referred to above are briefly described below, with related relaxations in each case -

1. During the course of a long journey, when fasting be troublesome, one may give up fasting for the day(s) of the journey, fasting being resumed on destination and the loss made good soon after Ramazaan. If one feels equal to the task, it would be better for such a one to keep on fasting when on a journey.
2. During the days of serious illness, when fasting is likely to further aggravate it, fasting may be postponed. An ailing person who has little hope of recovery may offer Fidya for the number of days concerned.
3. During fasting if something happens as is likely to endanger life, for instance, spasm of acute hunger or thirst, one may break the fast. The loss will have to be made

up soon after Ramazaan

4. During extreme old age, when one is unable to bear the strain of fasting, one may offer Fidyah for the days of Ramazaan.

5. During menstruation or confinement after child birth, women should stop fasting making up the loss soon after Ramazaan. Failure to do so will be sinful

6. During pregnancy fasting may be given up if fasting were to prove harmful to the unborn baby.

7. During lactation, the mother may postpone fasting if she earnestly thinks that fasting will tell upon her or her baby's health

Essentials of Fasting : First comes 'Niyyat' that is, the resolve to fast, made either mentally or orally, as otherwise, going without food or drink would not be reckoned as fasting. The resolve to fast in Ramazaan can be made at any time during the preceding night upto an hour before the following midday, provided one has abstained from food and drink, after 'Suhoor', till that time. But making the Niyyat before dawn is commended. For fasting observed for compensation and/or Kaffarah after Ramazaan, it is necessary to formally resolve to fast before dawn. Fasting for Kaffarah is to atone for deliberately undoing a fast in Ramazaan without a valid excuse in Shar'ah (Islamic Law). One who breaks a fast in Ramazaan, as mentioned, has to fast CONTINUOUSLY FOR TWO MONTHS (60 days) or feed sixty persons, by way of Kaffarah, that is, atonement.

The resolve (Niyyat) to fast may be made mentally but it is

commendable to express it in words. For fasting in Ramazaan the Arabic words for Niyyat are :

"Bi-saumi gha-din na-wai-tu min shah-ri Ramazaan" (I resolve to fast for the morrow in the month of Ramazaan)

The resolve to fast binds one against eating or drinking, smoking and/or making love during the hours of fasting

What is commendable during Fasting

1. Niyyat to fast, in so many words before dawn.

2. 'Suhoor', that is taking pre-dawn meal before fasting.

3. 'Iftaar', that is ending the fast immediately after sunset, with date fruit or plain water -- a fast becomes null and void if broken before the sun had actually set. Such a fast will have to be repeated after Ramazaan

What is Reprehensible during Fasting

1. Indulgence in unnecessary and vulgar conversation, back-biting slanderous and abusive utterances

2. Show of temper or acts of violence, even when provoked on who is fasting should forestall the other gently, saying, "I am fasting"

3. Chewing of gum or something of the kind. If it goes down the throat or not, the fast will stand null and void.

4. Tasting of edible or inedible things, except for a housewife whose husband loses temper on finding the food not to his taste. She may taste the food with the tip of her tongue and then spit it out

5. Swallowing of saliva as may collect in the mouth.

6. Delaying deliberately the obligatory bath for ritual purity.

7. Delaying 'Iftaar' deliberately and without valid excuse.

8. Cleaning teeth with a tooth paste, a tooth powder, or a piece of charcoal.

What Nullifies Fasting : There are two sets of circumstances which nullify a fast as detailed below :-

1. The circumstances in which only a Qaza fast (a fast, in lieu of the one abrogated) is called for --

a) When something is forcibly pushed down the throat of a person who is fasting

b) When a drop of water trickles down the throat unwittingly during gargling

c) When feeling the urge to vomit one swallows the contents deliberately

d) When one vomits out a mouthful deliberately

e) When one swallows anything edible or inedible deliberately.

f) When something sticking to one's teeth is swallowed after taking it out of the mouth. Anything, smaller than a gram, sticking to one's teeth and swallowed without taking it out of the mouth does not nullify a fast.

g) When one takes a pinch of snuff.

h) When anything is poured into the ear(s).

i) When blood from a bleeding gum, mixed with saliva, goes down the throat, blood being more than the saliva.

j) When someone happens to eat by mistake and on realising the mistake continues to eat.

2. The circumstances in which both a compensatory (Qaza) fast and 'Kaffarah' become due: (Kaffarah is as defined under Niyyat), namely, eating, drinking, smoking or making love deliberately during fasting.

a) Remission of previous (minor) sins, which indeed is a great reward from Allah for His fast-keeping servants

b) The doors of mercy and blessings remains wide open during Ramazaan. Fasting thus provides an opportunity to avail oneself of Divine mercy and blessings

c) Fasting restrains one from sinful speech and all other evils, which again is a great credit.

The Saying of the Holy Prophet (*Sallallahu 'alaihi wa sallam*) reproduced below, sums up the virtues of Fasting

"And by Allah in Whose hands is my life, the smell from the mouth of a person who is fasting is regarded by Him better than that of musk"

Allah made it known to the Holy Prophet (*Sallallahu 'alaihi wa sallam*) in so many words that, "Fasting is for Me and I will Myself grant its reward" (Hadith Al-Qudsi)

TARAAWEEH PRAYERS

Taraaweesh prayers are Sunnat-i-Muakkadah (a regular practice enjoined by the Holy Prophet *Sallallahu 'alaihi wa sallam*), and

are offered in between the 'Isha prayers and the 'Witr' part of the said prayer. They are to be offered throughout the month of Ramazaan, starting from the evening, the new moon for Ramazaan is sighted. There are twenty rak'ats of Taraaweesh, offered in two's. After every four rak'ats there is a short break for rest. During the period of rest, it is commendable to recite 'Dua'-i-Tasbeeh', (Supplication consisting of the praises of Allah) transliteration and translation of which are given below -

TRASLITERATION :

Sub-haa-na zil-mul-ki wal-ma-la-koot

Sub-haa-na zil-'iz-za-ti wal-'az-ma-ti wal-hai-ba-ti wal-qud-ra-ti wal-kib-ri-yaa-i wal-ja-ba-root.

Sub-haa-nal-ma-li-kil-haiy-yil-la-zee laa ya-naa-mu wa laa ya-moot.

Sub-hoo-hun qud-doo-sun rab-bu-naa wa rab-bul-ma-laa-i-ka-ti war-rooh

Al-laa-hum-ma a-jir-naa mi-nan-naa-ri, yaa mu-jee-ru, yaa mu-jee-ru, yaa mu-jeer

TRANSLATION :

"Hallowed be the Lord, to Him belong the Kingdom and Sovereignty

Hallowed be He, His is the power and greatness, His is the awe-inspiring dignity and omnipotence and His is the glory supreme and power irresistible

Hallowed be He, the ever living Lord, Whom sleep and death overtake not

Hallowed and sanctified is His, the Creator and Nourisher of us all, of the angels and the Spirit (that is, Archangel Gabriel)

O Allah, save us from the fire of Hell; O Protector! O Protector, O Protector!"

In Taraaweesh prayers, offered for twenty-nine or thirty nights, depending on the appearance of the moon (for the next month -- Shaw'aaal), the whole of Quraan Majeed should preferably be recited. Every day a portion of Quraan Majeed should be recited consecutively and in a manner that on or before the 28th of Ramazaan the recitation of the whole of Quraan Majeed is completed earlier, it may be started again (and again) with due regard to the convenience of the listeners (those attending the congregation). In no case should recitation be prolonged to become tiresome for the congregation as such a practice is deprecated. The Imaam should appreciate that those standing behind him may include young persons of tender age, the old and the weak. He should, therefore, recite only as much in each rak'at as may be convenient for the different members of the congregation.

A Hafiz (one who has committed the whole of Quraan Majeed to his memory) is required to lead Taraaweesh prayers. There may at least be one more Hafiz amongst the congregation to listen attentively and follow the recitation. If the Imaam were to make a mistake or omit a verse(s), the other Hafiz should correct him. But where a Hafiz be not present, Taraaweesh prayers may be led by an Imaam, who should recite the shorter Chapters from the

(Continued on Page 118)

TAQWAA (RIGHTEOUSNESS)

(Its Implication or Application)

The word 'Taqwaa' is derived from Arabic "Waqyun" meaning: to prevent, to guard, to save, to fear, to act virtuously and righteously.

The centre of Taqwaa is the heart of the Muslim. The Holy Prophet Muhammad (*Sallallahu 'alaihi wa sallam*) said :

"There is a piece of flesh in the body of the man. If it is right the whole body is right. If it is damaged the whole system of the body is damaged. That piece is the heart." (Al-Hadith/Bukhari)

Hazrat 'Umar once asked Hazrat K'ab-ul-Ahbaar (*Razi Allahu 'anhuma*) the meaning of Taqwaa. In reply to his question, Hazrat K'ab-ul-Ahbaar asked Hazrat 'Umar if ever he happened to walk through a by-path with thorny shrubs growing on both the sides. Hazrat 'Umar replied: "Yes, several times."

Hazrat K'ab (*Razi Allahu 'anh*) said "O Leader of the Faithful! What do you do on such occasions?"

Hazrat 'Umar (*Razi Allahu 'anh*) replied "I roll together my clothes during walk through them."

Hazrat K'ab (*Razi Allahu 'anh*) said: "This is exactly Taqwaa that a man walks carefully through thick and thin of life and saves his skirt from the sins and thorns of disobediences." (Tafseer Mu'alim)

Quraan Majeed directs --

- a) "(It is a guide) to those who fear Allah" (2:2).
- b) "The most honoured of you in the sight of Allah is (he who is) the most righteous or virtuous of you."

(49:13)

During the first Friday Sermon delivered by the Holy Prophet Muhammad (*Sallallahu 'alaihi wa sallam*) at Qubaa, he said :

"I advise you to adopt Taqwaa because the best advice which a Muslim can give to another Muslim is that he should prepare himself for the next world and ask him to adopt Taqwaa." (Tabari).

Muslim Scholars have placed Taqwaa in three categories, namely--

God-fearing or righteous person (Muttaqee) is one who accepts the Eternal Truth and adopts it in every act and in every walk of his life, be it day or night, in open and in secret, without consideration of enjoying any apparent advantages.

Quraan Majeed says .

"Indeed the God-fearing will be in gardens and (amongst) fountains." (15:45).

It is, therefore, evident that people of righteousness are friends of Allah and a man has excellence over another man because of his righteousness (Taqwaa) only. Race, tribe or sect do not carry any virtue. The standard of all magnanimity and excellence is virtue, that is righteousness (Taqwaa). Allah Ta'ala loves only those who are virtuous, irrespective of their race or tribe.

A man who wears the garb of a virtuous man and runs after rank and status, pomp and prestige, money and dignity, is not virtuous. He is rather a worldly person or a

businessman, short of righteousness.

"Taqwaa" precludes a man from telling lies, breaking promises and resorting to such deeds as defalcation, treachery and treason. It produces in man, fear of Allah prevents him from earning livelihood by unlawful means, creates feelings of submission and humbleness of mind in him during prayers. It qualifies him to act with justice, integrity and impartiality.

In short, "Taqwaa" is the means to bring about spiritual nearness to Allah. It is also instrumental to taking him to the Paradise. Such a faithful follower of Islam is sure to pass a successful life here and in the hereafter.

Let us, therefore, resolve that from now onward we will lead a life in fullest righteousness because righteousness is best and worth living. It is the best raiment both in hard time and opulence.

A Companion approached the Holy Prophet (*Sallallahu 'alaihi wa sallam*) and requested to pray for him since he was proceeding on journey.

The Holy Prophet (*Sallallahu 'alaihi wa sallam*) said

"May Allah make 'Taqwaa' your provision for your journey." (Al-Hadith - Mishkaat).

Peace is hard to find today in the world. It very much needs a social order which could provide peaceful living to mankind. Islam guarantees that peace through the medium of Taqwaa as enunciated in Quraan Majeed.

CHINESE MUSLIMS KEEN TO REVIVE THEIR ISLAMIC FAITH

Muslims worldwide should extend the maximum possible help to the very dedicated Chinese Muslims who are emotionally linked and spiritually attached to the cradle of Islam,
urges , DR. OMAR BAGABAS

While an Arab would refer to China as one of the remotest lands to which he should travel in earnest pursuit of knowledge that Islam exhorts him to seek, a Muslim Chinese's eyes would turn to the heart of Arabia in response to Prophet Ibrahim's (*Alaihis salaam*) supplication after building the Ancient House of Allah: "O our Lord! I have made some of my offspring to dwell in a valley without cultivation, by Thy Sacred House, in order, O our Lord, that they establish regular prayer; so fill the hearts of some among men with love towards them, and feed them with fruits, so that they may give thanks " (14:37)

It is a miracle how much devotion and warm feelings Chinese Muslims cherish towards the holy places. Every year in October, a trade exhibition is held in the south China port of Guangzhou, also known as Canton where a mosque that dates back to early Islamic expansions in 627 A.D. still exists.

The current mosque stands in urgent need of report and rejuvenation. Islam was introduced to China approximately one thousand years ago through the efforts of mainly Arab traders who penetrated the Far East as far as the city of Canton.

Though there is not a precise census available of the Chinese Muslims, reliable sources estimate

their number to be between 50 to 60 millions. They are scattered throughout China, but a large community centres around the Western regions of Yunnan, Guizhou, Shaanxi, Gansu, Sichuan, Qinghai, Ningxia, and the Xinjiang (Eastern Turkestan). In most of these areas, there are mosques where the Friday congregation is the best time to observe Chinese Muslims and experience feelings of Islamic brotherhood to people in Saudi Arabia.

The major Muslim nationalities are known as the Huis (the ethnic Chinese minority), Kazakhs, Kirghizs, Uyghurs and Uzbeks. All of the above nationalities except the Huis speak Turkish. The Huis, who speak Chinese, live mainly in Yunnan and Ningxia regions. Throughout the different reigns of the Chinese dynasties, Muslims, as a minority group, have been subjected to persecution and harassment of one kind or another. But their condition sharply deteriorated after the communist take-over in 1949 followed by the severe crackdown on all religions.

The persecution of Muslims reached its zenith during the 1966-76 when numerous mosques had been entirely destroyed, closed down or converted into buildings for various purposes.

The campaign of liquidation of the Islamic identity did not spare the Islamic institutions and religious schools. The natural result of such launches against Muslims is that illiteracy is rampant among them. This explains why Chinese Muslims are totally cut off from any source of knowledge of the faith. The number of Ahongs (Imams, or teachers who train Muslim youngsters) declined substantially during the communist regime.

Since late 1970s, a slight improvement in the predicament of Muslims has been detected. Beijing has been following a more liberal economic policy. This resulted in keeping China's doors ajar to facilitate communication between the external world and what was once a closed-up country. A new pragmatic policy has also been adopted towards all religions including Islam. Religious freedom somehow replaced religious persecution.

The new policy was primarily dictated by China's need for stronger economic ties with Middle-eastern countries and on a wider scale. This certainly had a bearing on reviving the long suppressed Islamic identity and hence the encouragement of Chinese Muslims to learn some Arabic and acquire essential Islamic knowledge.

to enable them to work as interpreters and assistants to the flux of Arab visitors who pour into China particularly during the peak of the commercial exhibition period.

Chinese universities even help in the process of educating Chinese in Arabic and Islamic culture to meet the public demand for a well-versed Chinese in the Arabic tongue more suitable for the market.

The new measures that granted religious rights of minority groups to freely practise their faiths are clearly stated in governmental documents as in the following, "All young religious professional workers continually raise their cultural level and religious knowledge and loyally uphold the party's religious policy."

Any Muslim youth under the age of 18 is eligible to study Islam under a local Imam for two years. Upon the study of the Qur'anic curriculum and the completion of the Arabic language programme, the successful student is allowed to sit for an entrance examination to one of the five Islamic colleges in China.

The recent visit of the Saudi Minister of Higher Education, Dr Khalid Al-Anqari, to China is intended to strengthen bilateral relations and find appropriate means to boost cooperation between the Kingdom and China in various fields particularly in education. In recent years, more Chinese Muslims go for Hajj and even Umrah. They can be seen at the airport or in the religious sites, displaying their beautiful

Continued from Page 115

RAMAZAANUL MUBARAK

concluding (30th) Para of Quraan Majeed. It makes it easy, in such a case, to start recitation from Soorah Feel -- Chapter No.105 -- "Alam-ta-ra-kai-fa" down to the first ten rak'ats and going over again the same Soorahs in the remaining ten rak'ats of Taraaweesh. It is, however not absolutely necessary to follow this procedure. Taraaweesh prayers can be offered by reciting Soorahs and verses from Quraan Majeed

China ware exquisite, vases and fine tapestries. The Kingdom gives them special care and attention.

Now with a tremendous change in the conditions of Muslims in China, Muslims worldwide should extend the maximum possible help to the very dedicated Chinese Muslims who are emotionally linked and spiritually attached to the cradle of Islam.

With the doors wide open for movement and the burgeoning of trade, Muslims should devise a carefully planned agenda for Da'wa activities among Chinese Muslims who need assistance to return to their roots. As their eyes turn to us for financial and moral support, should we not reciprocate with love and concern?

(Saudi Gazette)

Taraaweesh prayers, being Sunnat-i-Muakkadah, are essential and one who does not offer them commits a sin.

An Imaam for Taraaweesh prayers should not make a demand for or expect any remuneration. It is not commendable to pay him remuneration or for him to receive it for leading Taraaweesh prayers. It would be much better to offer Taraaweesh prayers with recitation of shorter Chapters from out of the 30th Part of Quraan Majeed, which a Muslim commonly knows by heart, than to engage a Hafiz on payment.

A Hafiz, who is a minor, according to the rules of Shari'ah, is not allowed to lead Taraaweesh prayers. The Imaam should, therefore, be an adult.

One who reaches the mosque after Taraaweesh prayers have already commenced, should first offer his 'farz' rak'ats of 'Isha prayer and then join the congregation for Taraaweesh. Without offering the obligatory 'farz' rak'ats of 'Isha prayer. It is incorrect to offer Taraaweesh prayers. He should offer the 'Witr' prayers with the congregations after conclusion of Taraaweesh, and then offer rak'ats of Taraaweesh, by himself, which he might have missed in the beginning. The notion that one has not offered his farz rak'ats of 'Isha prayers in congregation should not offer 'Witr' in congregation is not correct. The month of Ramazaan and the Taraaweesh prayers end on the appearance of the Shawwaal moon.

NEWS AND VIEWS

ISLAM GROWING FAST IN THE PHILIPPINES

The number of Muslims in the Philippines is rapidly growing, like in many other parts of the world. Najeeb Rasul, President of the Islamic Mission Philippines, an active preacher, emphasised on the need for more effort to spread the message of Islam.

Studies show that there are 7.75 million Muslims in the Philippines, 15.7 percent of the total population of 63 million, based on a 1994 census conducted by the Office of Muslim Affairs. The Muslims are classified in three groups: lowlanders of the coastal area; highlanders in the hinterlands and the Balik-Islam, the new Muslims.

According to the study, the number of these new Muslims is 14,000. "The growing Islamic Dawah work will certainly help reduce the impact of Christian machinery in the regions," the study pointed out.

Courtesy : The Muslim News

RUSHDIE SAYS NO APOLOGY TO MUSLIMS

Salman Rushdie said recently that he was not sorry for having written the Satanic Verses. In an interview with the Birmingham Post (30 October) he said, "I have absolutely no regrets writing the Satanic Verses. How can any one regret doing something which takes five years of one's life and one's best intellectual efforts to write?"

Muslims are not surprised at Rushdie's about-turn. Jahangir

Muhammad, Deputy leader of the Muslim Parliament said: "It shows how dishonest and totally self-motivated this man is. He has at various times apologised, retracted his apologies, re-converted to Islam and then denied it. Now he is telling us we knew all along."

(Courtesy : The Muslim News)

8TH. O.I.C. SUMMIT TEHRAN DECLARATION

The eighth O.I.C. summit, which concluded at Tehran on December 11 with the adoption of a five-page Tehran Declaration and 142 resolutions on various subjects, reiterated its full support to the people of Jammu and Kashmir in the realisation of their right to self-determination in accordance with the UN resolutions.

The summit leaders blasted Israel, condemned terrorism and urged defiance of a US law banning investment in Iran and Libya.

The conference also called for "the liberation of all occupied Arab territories and restoration of the usurped rights of the Palestinian people."

They also condemned "the expansionist policies and practices by Israel, such as the establishment and expansion of Jewish settlements" and stressed "the need for Israel to desist from state terrorism."

The statement also rejected the 1996 Iran-Libya Sanction Act — dubbed the D'Amato law.

The 24-points declaration urged the UN secretary-general to reform the United Nations in a manner that ensures maximum democratisation of decision making within the UN system.

Also it stressed the need for a more effective and equitable role and representation of the OIC in the UN organs, particularly the Security Council.

The declaration also deplored continuation of conflict and violence in Afghanistan and expressed support for an intra-Afghan dialogue, formation of a broad-based government and activities at the regional international level to stop the bloodshed and establish a lasting peace in Afghanistan.

The declaration reaffirmed the OIC's resolve to consolidate cooperation and coordination among the member states and stressed the need for expansion in cooperation among them in all fields.

It emphasised that the goal of establishment of an Islamic common market constituted a significant step towards strengthening Islamic solidarity and enhancing the share of the Islamic world in global trade.

It also underlined the OIC countries' resolve and determination to regain the holy city of Al-Quds and the establishment of Palestinian state with Al-Quds as its capital.

It called for making the Middle East a zone free of all nuclear weapons and weapons of mass destruction and the need for Israel to sign the Nuclear Non-proliferation Treaty (NPT) and to put all its nuclear installations under IAEA safeguards.

The declaration pledged OIC's full support to Muslim communities and minorities in non-Muslim countries in collaboration with their governments. It called upon all states to ensure their religious, political, civil, economic, social and cultural rights.

Courtesy : T. A. N.

CHAPTER 48

SOO-RA-TUL-FATH

(Continued from December 22, 1997 Issue)

SECTION 1 CONTINUED

رکو ۱ (شبح)

10 Indeed those who pledge fealty to you,	10. <i>In-nal-la-zee-na yu-baa-yi-'oo-na-ka</i>	إِنَّ الَّذِينَ يَبَايِعُونَكَ
in fact, pledge fealty to Allah.	<i>in-na-maa yu-baa-yi-'oo-nal-laah.</i>	إِنَّمَا يَبَايِعُونَ اللَّهَ
The Hand of Allah is over their hands;	<i>Ya-dul-laa-hi fau-qa ai-dee-him.</i>	يَدُ اللَّهِ فَوْقَ أَيْدِيهِمْ
so whoso did break the pledge	<i>Fa-man-na-ka-sa</i>	فَمَنْ نَكَثَ
then indeed he violated (it) against his own self,	<i>fa-in-na-maa yan-ku-su 'a-laa naf-sih.</i>	فَإِنَّمَا يَنكُثُ عَلَى نَفْسِهِ
and he who fulfils what he has covenanted with Allah,	<i>Wa man au-faa bi-maa'aa-ha-da 'a-lai-hul-laa-ha</i>	وَمَنْ أَوْفَى بِمَا عَاهَدَ عَلَيْهِ اللَّهُ
So He shall soon award him a great reward	<i>Fa-sa-yu³-tee-hi aj-ran'a-zee-maa.</i>	فَسَيُؤْتِيهِ أَجْرًا عَظِيمًا

SECTION 2

RU-KOO' 2

رکو ۲

11 Now those who stayed behind from among the rustics will say	11. <i>Sa-ya-qoo-lu la-kal-mukhal-la-foo-na mi-nal-a'raa-bi</i>	سَيَقُولُ لَكَ الْمُخَلَّفُونَ مِنَ الْأَعْرَابِ
Our possessions and our families had occupied us,	<i>sha-gha-lat-nāa am-waa-lu-naa wa ah-loo-naa</i>	شَغَلَتْنَا أَمْوَالُنَا وَأَهْلُونَا
so seek forgiveness for us.	<i>fas-tagh-fir la-naa.</i>	فَاَسْتَغْفِرْ لَنَا
They say with their tongues	<i>Ya-qoo-loo-na bi-al-si-na-ti-him</i>	يَقُولُونَ بِأَلْسِنَتِهِمْ
what is not in their hearts	<i>maa lai-sa fee qu-loo-bi-him.</i>	قَالِينَ فِي قُلُوبِهِمْ
Say. Then who could have the authority (to intervene) on your behalf with Allah in any thing	<i>Qul fa-mainy-yam-li-ku la-kum-mi-nal-laa-hi shai-an</i>	قُلْ فَمَنْ يَمْلِكُ لَكُمْ مِنَ اللَّهِ شَيْئًا

if He intends for you harm or desires for you profit,

*in a-raa-da bi-kum dar-ran
au a-raa-da bi-kum naf'aa.*

إِنْ أَرَادَ بِكُمْ ضَرًّا أَوْ أَرَادَ بِكُمْ نَفْعًا

but Allah is well Aware of what you do.

*Bal kaa-nal-laa-hu bi-maa
ta'-ma-loo-na kha-bee-raa.*

بَلْ كَانَ اللَّهُ بِمَا تَعْمَلُونَ خَبِيرًا ۝

12 Nay, but you had thought

12. *Bal za-nan-tum*

بَلْ ظَنَنْتُمْ

that the Messenger and the believers would never return to their families,

al-lainy-yan-qa-li-bar-ra-soo-lu wal-mu'-mi-noo-na i-lāa ah-lee-him a-ba-danw-

أَنْ لَّنْ يَنْقَلِبَ الرَّسُولُ وَالْمُؤْمِنُونَ إِلَى أَهْلِيهِمْ أَبَدًا

and this was decked fair in your hearts

wa zu-iy-yi-na zaa-li-ka fee qu-loo-bi-kum

وَزَيَّنَ ذَلِكَ فِي قُلُوبِكُمْ

and you thought an evil thought

wa za-nan-tum zan-nas-sau'.

وَضَنْتُمْ ظَنًّا سَوِيًّا

and you are a doomed people.

Wa kun-tum qau-mam-boo-raa.

وَكُنْتُمْ قَوْمًا مُّوَدَّعًا ۝

13. And he who did not believe in Allah and His Messenger

13. *Wa mal-lam yu'-mim-bil-laa-hi wa ra-soo-li-hee*

وَمَنْ لَمْ يُؤْمَرْ بِاللَّهِ رَسُولِهِ

then surely We have prepared for the unbelievers a blazing Fire.

fa-in-naa a'-tad-naa lil-kaa-fi-ree-na sa-'ee-raa.

فَإِنَّا أَعْتَدْنَا لِلْكَافِرِينَ سَعِيرًا ۝

14 And to Allah belongs the sovereignty of the heavens and the earth,

14. *Wa lil-laa-hi mul-kus-sa-maa-waa-ti wal-ard.*

وَاللَّهُ مُلْكُ السَّمَوَاتِ وَالْأَرْضِ

He forgives whom He wills

Yagh-fi-ru li-mainy-ya-shāa-u

يَغْفِرُ لِمَنْ يَشَاءُ

and punishes whom He wills,

wa yu-'az-zi-bu main-ya-shāa'.

وَيُعَذِّبُ مَنْ يَشَاءُ

and Allah is Forgiving and Most Merciful.

Wa kaa-nal-laa-hu gha-foo-rar-ra-hee-maa.

وَكَانَ اللَّهُ غَفُورًا رَحِيمًا ۝

15. Now those who stayed behind will say

15. *Sa-ya-qoo-lul-mu-khal-la-foo-na*

سَيَقُولُ الْخَالِفُونَ

when you set forth towards the spoils that you may take them.

i-zan-ta-laq-tum i-laa ma-ghaa-ni-ma li-ta'-khu-zoo-haa

إِذَا انْطَلَقْتُمْ إِلَى مَغَائِمٍ لَتَأْخُذُوهَا

Let us follow you.	za-roo-naa nat-ta-bi'-kum.	ذُرُونَا نَتَّبِعُكُمْ
They seek to change Allah's words;	Yu-ree-doo-na ainy-yu-bad-di-loo ka-laa-mal-laa.	يُرِيدُونَ أَنْ يُبَدِّلُوا كَلِمَ اللَّهِ
Say: You shall not follow us,	Qul-lan tat-ta-bi'-bo-naa	قُلْ لَنْ تَتَّبِعُونَا
thus Allah has declared already.	ka-zaa-li-kum qaa-lai-laa-hu min qabl.	كَذَلِكَ قَالَ اللَّهُ مِنْ قَبْلُ
Then they will say: But you treat us with jealousy.	Fa-sa-ya-qoo-loo-na bal tah-su-doo-na-naa.	فَيَقُولُونَ بَلْ تَحْسَدُونَنَا
Nay, but they do not understand except a little.	Bal kaa-noo laa yaf-qa-hoo-na il-laa qa-lee-laa.	بَلْ كَانُوا لَا يَفْقَهُونَ إِلَّا قَلِيلًا ⑥
16 Say to those who stayed behind from among the rustics:	16. Qul-lil-mu-khal-la-fee-na mi-nal-'a'-raa-bi	قُلْ لِلْمُخَلَّفِينَ مِنَ الْأَعْرَابِ
Soon you shall be called upon (to fight) against a people	sa-tud-'au-na i-laa qau-min	سَتُدْعُونَ إِلَى قَوْمٍ
of great prowess,	u-lee ba'-sin sha-dee-din	أُولَى بَأْسٍ شَدِيدٍ
to fight against them or they embrace the Faith,	tu-qaa-ti-loo-na-hum au yus-li-moon.	تَقَاتِلُونَهُمْ أَوْ يُسْلِمُونَ
and if you obey, Allah will grant you a fair reward,	Fa-in tu-tee-'oo yu' ti-kum mul-laa-hu aj-ran ha-sa-naa.	فَإِنْ تُطِيعُوا يُؤْتِكُمُ اللَّهُ أَجْرًا حَسَنًا
and if you turn back as you had turned back before,	Wa in ta-ta-wal-lau ka-maa ta-wal-lai-tum min qab-lu	وَإِنْ تَوَلَّوْا كَمَا تَوَلَّيْتُمْ
He will punish you with a painful torment	yu-'az-zib-kum 'a-zaa-ban a-lee-maa.	مِنْ قَبْلِ يَعَذِّبَكُمْ عَذَابًا أَلِيمًا ⑦

COMMENTARY

VERSE NO. 10 : In this verse Allah has described the reality and virtue of the oath of allegiance taken by the Companions (*Razi Allahu 'anhum*) to stand by the Messenger (*Sallallahu 'alaihi wa sallam*). Their act of swearing this allegiance by putting their hands on the hands of the Holy Prophet was as though they had put their hands on the hands of Allah. The intention is to make the party to the pledge realise the importance of their pledge which they should betray in no circumstances. Allah has asserted in most emphatic words that those who betrayed the oath would ruin themselves, but those who fulfilled their pledge to Allah and His

Messenger would become entitled to great rewards from Allah.

VERSES NO. 11-14 : While leaving Madinah for Makkah to perform the lesser pilgrimage of Umrah an announcement was made to the Companions (*Razi Allahu 'anhum*) to assemble for the journey. Those who were not yet firm in their faith remained behind. When the Holy Prophet (*Sallallahu 'alaihi wa sallam*) returned to Madinah with his Companions safe and sound those who had remained behind began to offer various excuses or their absence from the expedition, viz., that they were detained by their affairs and families and then they begged forgiveness for them. Allah, the Knower of the seen and the unseen rejected their excuses which were made from their tongues only and the real cause concealed in their hearts was their disbelief and hypocrisy. Allah has asked His Prophet (*Sallallahu 'alaihi wa sallam*) to tell the disbelievers that to Allah belongs all Power and Authority and there is none to stop Him if He desires to harm or help anyone and that He knows full well the real motive that kept them back from joining the party of the believers. They anticipated that neither the Holy Prophet (*Sallallahu 'alaihi wa sallam*) nor the believers would come back to their families safe and sound from their expedition. They were pleased to entertain this evil thought against the Muslims. Allah has asserted in these verses that He has prepared the punishment of Hell-Fire for those who refused to believe in Allah and His Messenger (*Sallallahu 'alaihi wa sallam*). This is because the Dominions of the heavens and of the earth belong to Allah alone. He has the sole authority to forgive or punish whomso He wills. While thus asserting His power and authority Allah has confirmed that His most outstanding attribute is that of forgiveness and mercy and He can forgive, by His grace, whomso He wills.

VERSES NO. 15-16 : After returning from Hudaibiyah the Holy Prophet (*Sallallahu 'alaihi wa sallam*) was commanded to lead another expedition to Khaibar in order to punish the Jews who were conspiring against the Muslims. As war-spoils were expected to fall into the hands of the Muslims, those hypocrites who had lagged behind from the expedition to Hudaibiyah offered to accompany the Holy Prophet (*Sallallahu 'alaihi wa sallam*) and the Muslims in this expedition. Allah had, however, informed the Holy Prophet (*Sallallahu 'alaihi wa sallam*) in advance of the designs of the Jews and advised him never to accept their offer, but tell them that Allah had already disclosed to him (*Sallallahu 'alaihi wa sallam*) their designs and Allah's decision cannot change. In fact they were jealous of the Muslims, but little did the Jews know about the devotion and sincerity of the believers. On the other hand Allah asked His Prophet (*Sallallahu 'alaihi wa sallam*) to tell the Jews that their request could not be accepted at that time, but they would be allowed to take part in a future encounter with very formidable enemy communities of disbelievers with whom the Muslims would be at war until they embraced Islam, or became subjects to the Islamic Government by paying the Jizya Tax. They were told that if these hypocrites, fought with valour along with the Muslim freedom-fighters and obeyed the Prophet (*Sallallahu 'alaihi wa sallam*) they would be handsomely rewarded by Allah for their participation in the Jihad. On the other hand, if they turned tail as they had done in the past they would be awarded painful punishment. One of the communities referred to in this verse is that of Banu Hanifah to which belonged the cursed Imposter, Musailimah Kazzab. The remaining ones may be the tribes of Hawazan, Saa'eed or the communities of Persia and the Kurds who were subjugated during the reigns of the Orthodox Caliphs (*Razi Allahu 'ahum*).

(To be continued in the next Issue).

وعظمته انها حقا قوة الله التي تمسك السماء ان تقع على الارض الا باذنه .

قال تعالى : (الم تر ان الله سخر لكم ما في الارض والفلك تجري في البحر بأمره ويمسك السماء ان تقع على الارض الا باذنه ان الله بالتأني لرووف رحيم) (سورة الحج ٦٥) .

والاستثناء في قوله تعالى : (الا باذنه) يشير إلى ان السماء ستقع على الارض عند ما يأذن الله بذلك يوم القيامة .

والارض كرة تلفها قشرة من صخر سمك هذه القشرة ٥٠ كلو مترا تقريبا وباطن الارض سائل ملتهب ويغطي (اربعة اخماس) سطح الارض طبقة من الماء وحول الارض طبقة الغلاف الجوي (الهواء) ويتقدر سمك الغلاف الجوي بألف كلومتر وهو عبارة عن خليط من الغازات لالون ولا طعم ولا رائحة بالاضافة الى بخار الماء وأهم هذه الغازات النتروجين ويوجد بنسبة ٨٨ ٦ من حجم الهواء والاكسجين بنسبة حوالى ٢١ % وعارات اخرى مثل النيون والارجون وثنى اكسيد الكريون بنسبة ٣ اجزاء فى كل ١٠٠٠ جزء .

للمقال بقية

وقوة الجاذبية التي تدبر كل نجم وكوكب فى فلكه وتمنعه من الخروج عنه ولولا ذلك لاصططمت الاجرام بعضها ببعض فتحطم وهلك كل الوجود فالجاذبية هي التي تجعل الشمس تمسك بالارض والارض تجذب الانسان وكل كوكب له جاذبية بمقدار جرمه .

قال تعالى : (خلق السموات بغير عمد ترونها والقي فى الارض رواسى ان تميد بكم) (سورة لقمان ١٠) . وقطر الشمس كما يقول العلماء حوالى (٨٦٥٣٨٠) ميلا وهي اكبر من حجم الارض بمليون مرة ويبلغ محيط الشمس حوالى ١ ٣٩٣ ٠٠٠ كيلو متر وتبعد الشمس عن الارض ٩٣ مليون ميل ، اما جاذبية سطح الشمس والتي تمسك بالارض لتدور حولها فتبلغ ٢٨ مثلا لجاذبية الارض : وما يصل اليها على سطح الارض من أشعة للشمس واحد من بين كل الف مليون شاع .

وآية خلق الارض تدل وتهدى الى عظمة خالق الارض سبحانه وتعالى ومع كل الحقائق العلمية التي عرفها الانسان والتي تثبت عظمة وضخامة الشمس والمعلومات التي توصل اليها الانسان عن قوة الطاقة التي تشعها الشمس والتي تذهب كل عقل عند سماعها والتفكير بها فكيف لا تفكر اخي المسلم واخي الانسان فى عظمة من خلق الشمس والارض وآية قوة مهما عظمت فهي لا شئ امام قوة الله

وَقَفَّأَ اللَّهُ لِمَا حَبَّبَ وَيَرَفُّ

عَلَى حَبِيبِكَ خَيْرُ الْخَلْقِ كُلِّهِمْ
لِكُلِّ هَوٍّ مِنَ الْأَهْوَالِ مُقْتَحِمٌ

يَا رَبِّ صَلِّ وَسَلِّمْ دَائِمًا أَبَدًا
هُوَ الْحَبِيبُ الَّذِي تَرْجَى شَفَاعَتَهُ

الشمس متقادة لها في القضاء وملازمة لها الى حيث لا ندري .

وطول فلك الارض حول الشمس يبلغ ٦٠٠ مليون ميل تقطعها الارض في سنة وهي تجري في فلكها بسرعة ١٨٥ ميلا في الثانية وتدور حول نفسها كل ٢٤ ساعة وتلف بسرعة الف ميل كل ساعة .

قال تعالى : (يغشى الليل النهار يطلبه حثيثا .)
(سورة الاعراف ٥٤) .

قال تعالى : (ذلك بان الله يولج الليل في النهار ويولج النهار في الليل) (سورة الحج ٦١) .

قال تعالى : (خلق السموات والارض بالحق يكور الليل على النهار ويكور النهار على الليل) (سورة الزمره) .
هذه الآيات تؤكد ان الارض تدور حول نفسها ومعنى يولج أى يدخل الشئ في الشئ والكور : إدارة العمامة على الراس .

وقال تعالى : (لا الشمس ينبغي لها ان تدرك القمر ولا الليل سابق النهار وكل في فلك يسبحون) (سورة يس ٤٠) .

هذا برهان قاطع يؤكد ان جميع الاجرام السماوية لها مدار خاص بها (الفلك) وبعد ١٤ قرنا صعد الانسان ودار حول الارض في سفن الفضاء التي صنعها وما وصل اليه علم الفلك الآن وما توصل اليه من حسابات دقيقة لمواقع النجوم القريبة وكذلك معرفة الانسان الدقيقة بمدارات الكواكب كلها جاءت متوافقة ومؤكدة لما ذكره الحق في محكم تنزيله وما توصل اليه العلم الحديث كان نتاج تفكير وتبصر في هذا الكون ومحولة من الانسان استقراء صفحات هذا الكون والتعرف على اسراره وكل ما احاط به الانسان من علم هو باذن الله ومشيتته .

وسحابة الدخان (السديم) أى المادة السائلة الملتهية التي تحتوى على كل عناصر الاجرام من كواكب وشموس كان وسطها ضخما سميكاً واطرافها رقيقة وهي تدور حول نفسها في سرعة فائقة فانفصلت منها هذه الاطراف الرقيقة وكونت الارض وكل المجموعة التي ظلت تدور حولها مجذوبة لها بقوة جاذبيتها اذ كل ما يتفصل مما يدور لا بد ان يدور حوله ولا بد ان يدور حول نفسه وكل ما يدور حول نفسه لا بد ان يتكور اذا كان سائلا اولينا لذا تكور وسط هذه السحابة الضخم السميك وصار شمسا متقدة متوهجة اما ما انفصل من اطرافها الرقيقة فإنه تكور كذلك وانطقاً سطحه وصار ارضا باردة من الخارج متوقدة من الداخل والآيات العظمى في خلق الشمس والارض ليس في ما دتهما وحسب بل آية عظمى كذلك في دورانهما وكذلك دوران الارض حول نفسها من غرب لشرق .

قال تعالى . (أولم ير الذين كفروا ان السموات والارض كانتا رتقا ففتقناهما) (سورة الانبياء ٣٠) .
وقال تعالى : (والارض بعد ذلك دحاهما . أخرج منها ماءها ومرعاها) (سورة النازعات ٣٠-٣١) .

والشمس تدور كذلك حول نفسها وكذلك تجري والارض تتبعها ونحن عايتها ويجري معها كل النجوم التي تدور حولها وبسرعة ١٢ ميلا في الثانية . ولكن الى اين ؟؟ فإنها تجري لمستقر لها كما ذكر الحق تبارك وتعالى .

قال تعالى : (والشمس تجري لمستقر لها ذلك تقدير العزيز العليم) (سورة يس ٢٨) .

والارض تتحرك ثلاث حركات ، الحركة الاولى حول نفسها فينتج الليل والنهار والحركة الثانية حول الشمس فينتج للشتاء والصيف والحركة الثالثة تجري مع

حياته وهى حقا الارض الوديعه المطيعة والحلوب تانى
للانسان بالنعم والطيبات بفضل الله تعالى فكل ما تخرجه
من زرع وتماز وباء وما تحويه فى باطنها من معادن
وعجيرات وما يحيط بها من اكسجين كلها نعم اودعها الله
فى الارض كى تمد خليفة الله عليها بوسائل البقاء ونهى
له كل ما يحتاج ليحمر هذه الارض كما ارادت المشيئة
العاليا ودبرت يد الله الخالقة لهذه الارض .

والارض اليابسة هى دية ثابتة لحياة الكائنات والتربة
تحتوى العناصر التى تحتاجها المخلوقات الحية مثل النبات
وتحول الى اوع مختلفة من الطعام يقتدر اليها لحيوان
ويوجد كثير من المعادن قريبا من سطح الارض مما هيا
السبل لقيام الحضارة والمدنية الحالية وما سبقها من
مدنيات منذ بدء الخليقة ، فالارض مهياة لتكون مهادا
ومرتعا وقرارا للانسان تدمه بكل ما يحتاج من قوته وتوفر
له مسكنا يقويه الحر والبرد ، وذلل طرقها لينقل فوها
الخلق لطلب مآربهم وجعل فيها الاستقرار والثبات قال
تعالى : (الم يجعل الارض مهادا . والجبال اوتادا) .
(سورة النبا ٦-٧)

وقال تعالى : (وآية لهم الأرض الميتة احييناها
واخرجنا منها حيا فتنة ياكلون) (سورة يس ٣٣) .

وقال تعالى : (ومن آياته انك ترى الارض خاشعة
فإذا أنزلنا عليها الماء اهتزت وربت إن الذى أحيها لمحى
الموتى انه على كل شىء قدير) (سورة فصا ٣٩) .

والارض والشمس وما حولها كانت سحابة هائلة
من الدخان (السديم) كما ذكر الله ، قال تعالى : (ثم
استوى الى السماء وهى دخان فقال لها وللارض إئتيا
طوعا او كرها قالتا أتينا طائعين) (سورة فصلت ١١) .

والمهاد يجمع فى الشكل والسكون وفى الوضع وكذلك
الوثارة واللين . فى هذه اللفظ والوصف الالهى المعجز
للعظيم وهو لفظ (المهاد) جمع الحق كل ما فى الارض
من تسخير لمعيشة لانسان عليها .

ان حجم الكرة الأرضية وبعدها عن الشمس ومقدار
اشعة الشمس الباعثة للحياة وسمك القشرة الأرضية وكمية
المياه على الارض ومقدار غاز الاكسجين وثانى اكسيد
الكربون فى الغلاف الجوى للارض كلها عوامل سخرها
الخالق كى تتوافق وبقاء خليفة الله على الارض على قيد
الحياة وكل هذه النعم ألا تدل على عظمة خالقها ومنظمها ؟

ويقول العالم (دى بوى) ان الارض لم توجد إلا
منذ بليون سنة وان الحياة لم توجد الا قبل بليون سنة
عند ما بردت الارض ، ويقدر العالم (سوليفان) المعدل
المعقول لعمر الارض هو ألف مليون سنة .

قال تعالى : (منها خلقناكم وفيها نعيدكم ومنها
نخرجكم تارة اخرى) (سورة طه ٥٥) .

وقال تعالى : (والله أبتكم من الارض نباتا . ثم
يعيدكم فيها ويخرجكم اخراجا) سورة نوح ١٧-١٨) .

وقال تعالى : (هو الذى جعل لكم الارض ذلولا .
فامشوا فى مناكبها وكلوا من رزقه وإليه النشور) (سورة
الملك ١٥) .

ان الارض احدى الآيات التى تدل على عظمة خلقها ،
والارض التى نراها مستقرة ساكنة هى فى الحقيقة متحركة
بل تجرى وتدور وبالرغم من سرعتها الهائلة فانها ذلول
لا تلقى بما عليها وذلك لان الله تعالى جعل لها جاذبية
تشد اليها ما عليها كما جعل لها ضغطا جويا يسمح بسهولة
الحركة فيها وهى ارض طيبة مسخرة للانسان فهى مصلى

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

بَلَغَ الْعِلْمُ بِكَامَالِهِ كَشَفَ الدُّجَى بِجَمَالِهِ
حَسَنَتِ جَبْرِئُ خِصَالِهِ صَلَّوْا عَلَيْهِ وَآلِهِ

اللَّهُمَّ صَلِّ عَلَى سَيِّدِنَا مُحَمَّدٍ وَآلِهِ وَعَمِّرْهُمْ بِعَدَدِ مَنَاقِبِهِمْ كُلِّهَا .

النظر في آيات الله :-

الارض

بقلم : د بيه عبد الرحمن عثمان

الطريق . اذا التأمل للقرآن يدرك ان الاسلام يفرض على المسلم ان يفكر ويفرض عليه ان يتعلم .

قال تعالى : (ويرى الذين اوتوا العلم الذى انزل اليك من ربك هو الحق) (سورة سبا ٦) .

وحدث الله الانسان في آيات كثيرة الى النظر والبحث والملاحظة كى يهتدى الى آيات الله وسنته ونوابه في الكون فيتبين للانسان من خلال النظر والتدبر والتأمل في آيات الله ان الله هو الحق وهو الخالق المبدع ، وان ما يدعون من دونه هو الباطل .

قال تعالى : (قل سيروا في الارض فانظروا كيف بدا الخلق) (سورة العنكبوت ٢٠) .

وقال تعالى : (افلم يسروا في الارض فتكون لهم قلوب يعقلون بها او آذان يسمعون بها) . (سورة حج ٤٦) .

وسوف نتأمل ونفكر في آية خلق الارض التى سخرها الله للانسان طائفة ذلولاً نعيش عليه (مهادا) وانها خير وانم وافر مهادا لمعيشة خليفة الله في الارض .

قال تعالى : قل انظروا ماذا في السموات والارض سورة يونس (١٠١) .

معرفة الله هى الجوهر الذى بنيت عليه مبادئ اسلام وبدون هذه المعرفة يكون كل عمل في الاسلام غير ذي قيمة حقيقية . ويكون العمل فاقد روحه .

والسؤال : كيف نعرف الله ؟ وما هو الطريق الى هذه المعرفة ؟

والجواب على هذا السؤال كالآتي : ان التأمل ادى تأمل للقرآن الكريم يرى القرآن يامت النظر بشكل واضح و واسع للعقل والمكر والعلم وهى الشروط الاساسية لمعرفة الله سبحانه وتعالى والطريق الى الله هو التفكير في آياته وبيدع مخلوقاته في السموات والارض وفي انفسنا .

واثار الله في مخلوقاته ساطعة لكل ذى بصيرة ولكل عين ترى في كل شئ آية تدل على الخالق العظيم فالنظر والتفكير والتأمل في آيات الله هو الطريق السوية الهادية الى معرفة الله حق معرفته .

والعقل والعلم والفكر شروط اساسية لسالك هذه

تَشَوُّهُ بِشَرِّ تَعْلِيمَاتِ الْإِسْلَامِ

بِهِ الْقُرْآنُ الْكَرِيمُ وَالسُّنَّةُ النَّبَوِيَّةُ
أَصْدَرْتَيْنِ فِي كُلِّ شَيْءٍ خَالِقَاتِهِ وَبَارِئَاتِهِ

وَمِنْ رَحْمَةِ كَرَمِهِ

القرآن

انترنشنل

مَجَلَّة

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النظر في
آيات الله - الارض

- الطريق الى الله هو التكبير في آياته وهدى مخلوقاته في السموات والارض وفي انفسنا
- جمع الحق كل ما في الارض من تسخير لعميشة الانسان عليها .
- ان الارض احلى الآيات التي تدل على عظمة خالقها .
- ألم تر ان الله سخر لكم ما في الارض ... ان الله ، الناس لرؤوف رحيم .

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SHA'BAAN (THE HOLY MONTH FULL OF ALLAH'S FAVOURS)	88
THE EMINENT QURAN MAJEED THE REVEALED BOOK OF ALLAH	90
OBLIGATIONS AND RIGHTS OF PARENTS AND CHILDREN IN ISLAM	92
IMAAM BUKHAARI (<i>Rahmatullah 'alaihi</i>)	94
ISLAMIC UNIVERSITY IN THE US	95
MUSLIMS IN FINLAND	95

OUR-AAN MAJEED

ARABIC TEXT, ITS TRANSLITERATION,
TRANSLATION AND COMMENTARY INTO ENGLISH.
PART 28, CHAPTER 62, SOO-RA-TUL-JU-MU-'AH,
VERSES 01 TO 11 (Completed)

56

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Bis-mil- laa- hir- rah- maan nir- ra- heem.

In the name of Allah, the All Compassionate, the Most Merciful

QUR-AAN AND SUNNAH

Indeed, the Best Word is the Word of Allah (i.e. Qur-aan-e-Majeed) and the Best Guidance is Sunnah of the Holy Prophet Muhammad (Sallallahu-'alaihi-wa-sallam). And the Best deeds are those declared definite and imperative (according to Qur-aan and Sunnah) And the Worst deeds are those invented by man himself (as part of Religion) and all such self-invented formulations are Innovations (*Bid-'at*) and every Innovation (*Bid-'at*) leads a man to Eternal Hell-Fire.

And who is more excellent in speech than the one who calls towards Allah while he himself does righteous deeds and says: Admittedly I am from the obedient ones (*Muslims*). (Al-Qur-aan 41:33)

Explanatory Note :-

Whoever invites people towards Allah deserves great honour and is worthy of being listened to His words are held in the highest esteem as evidenced below -

- That he calls people to Allah (the "Truth of Allah") without involving his 'self, in any way
- Every deed of his is based on Righteousness showing no divergence between his preaching and his conduct (i.e. his own words and actions), and
- He asserts himself as a Muslim, meaning that he associates himself with the 'Will of Allah', as if he is the full embodiment of Islam, as ordained by Him (Allah) and adopted by His Prophet Muhammad (Sallallahu 'alaihi wa sallam)

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Bis-mil-laa-hir-rah-maa-nir-ra-hcem
In the name of Allah, The All-Compassionate, the Most-Merciful

SHA'BAAN

THE HOLY MONTH FULL OF ALLAH'S FAVOURS

"Haa Meem. By the Perspicuous Book; Surely, We have sent it down in a blessed night; indeed We are the Warners (to mankind). Therein is disposed of every wise affair; As a command from Us. Surely We are the Senders (of the angel messenger), As a mercy from your Lord Surely, He is the All-Hearing the All-Knowing;" (44:1-6).

Of the twelve months of the Islamic calender, there are certain months, as also days and nights, which are especially blessed. On such occasions, blessings of Allah (*Sub-haa-na-hoo wa Ta-'alaa*) for His servants are in far greater measure than their meritorious deeds. Muslim scholars and divines have collected Ahadeeth which speak of the specially blessed months, days and nights. The month of Sha'baan is the eighth month of the lunar year and falls between the months of Rajab and Ramazaan. (It is thus the harbinger of Ramazaan as Shawwaal is an appendix to Ramazaan -- Editor).

Hazrat Anas (*Razi Allahu 'anhu*) has narrated that on the eve of the month of Rajab, the Holy Prophet Muhammad (*Sallallahu 'alaihi wa sallam*) used to pray "O Allah! Make the months of Rajab and Sha'baan auspicious for us and let the month of Ramazaan come upon us."

Hazrat 'Aiysha (*Razi Allahu 'anhaa*) has said that, compared to other months, the Holy Prophet (*Sallallahu 'alaihi wa sallam*) used to fast more often in the month of Sha'baan; as if he wished to observe the month as a month of fasting.

Hazrat Umme Salma (*Razi Allahu 'anhaa*) found the Holy Prophet (*Sallallahu 'alaihi wa sallam*) fasting for two consecutive months and these were none other than Sha'baan and Ramazaan

The Holy Prophet (*Sallallahu 'alaihi wa sallam*) has said that Sha'baan, the month placed between Rajab and Ramazaan, is the month in which people's deeds are presented to Allah, and for this reason the Holy Prophet (*Sallallahu 'alaihi wa sallam*) paid great attention to good deeds and fasting (Baihaqi -- *Shu'bul-Imaan*).

Sha'baan can be rightly called the month of the Holy Prophet Muhammad (*Sallallahu 'alaihi wa sallam*) as it was in this month in 2 A.H., that the good news of Salaat (blessings) for the Prophet (*Sallallahu 'alaihi wa sallam*) from Allah Ta-'alaa and His angels, was revealed and believers were asked to offer their respect to him, as in the Quraanic Verse below :

"Indeed, Allah and His angels send blessings on the Prophet. O you who believe, pray for (Allah's) blessings for him and salute him with a worthy salutation." (33:56).

Fifteenth Night of Sha'baan : The devotion and prayers of the Faithful during this night get multiplied manifold and rewarded in larger and greater measure than usual. Unfortunately some people pass this night in amusement The Quraan says :

"Therein is disposed of every wise affair." (44:4).

Hazrat 'Ekrama (*Razi Allahu 'anhu*) has said that during the night events for the coming years are decreed in Heaven (details of marriages, births and deaths are prepared) including a list of those who shall have the good fortune of performing Hajj). (Baihaqi).

According to another Hadith, Allah (*Sub-haa-na-hoo wa Ta-'alaa*) directs His favour on the Earth's heaven to forgive the sinners, excepting Mushriks (those who are guilty of associating others with His Supreme Being) and those who entertain malice and spite. (Ibn Majah).

Hazrat Ali (*Karramallahu Wajhu*) has urged Muslims to keep a vigil and pray during night, and to fast on the next day. According to him, from the sunset (Maghrib), Allah Ta-'alaa directs His grace to the Earth's heaven and calls those seeking forgiveness to come forward to be forgiven, those seeking livelihood to get their heart's desire, and the sick, the ailing and the worried are blessed with relief. (Ibn Majah).

On this night the favours and blessings of Allah are numerous and all embracing Mercy and Compassion of the All-Merciful, only awaits a prayer from the sinful and the erring to be granted. There is a Hadith recommending the following invocation for recitation during the night and should therefore be available for all --

Al-laa hum-ma in-na-ka 'afuw-wun tu-hib-bul 'af-wa fa'-fu 'an-nee.

"O Allah! Surely Thou art the Forgiver, Thou lovest to forgive, so forgive me."

If the Muslims were to waste such a glorious occasion, the fault will be wholly their own.

Sheikh Abdul Haque, Dehlavi (*Rahmatullah 'alaihi*) has elucidated that Allah (*Sub-haa-na-hoo wa Ta-'alaa*) normally appears every night on the earth's heaven at the time of Tahajjud (predawn, optional prayer), but on the fifteenth night of Sha'baan He graces the earth's heaven from Maghrib to Fajr (after sunset and before sunrise). Those who offer 'Tahajjud' are the fortunate ones to receive full benefits of Allah's blessings. According to one Hadith favours of Allah the Almighty are so numerous that His forgiveness will cover the sinners even if their number may equal the number of hair on the goats of the tribe of Bani Kalb. (A great and famous tribe of Arabia, in the days of the Holy Prophet - *Sallallahu 'alaihi wa sallam*). (Tirmizi).

On the 15th. night of Sha'baan, the Holy Prophet (*Sallallahu 'alaihi wa sallam*) used to visit Jannatul Baqi' (the historic graveyard of Madinah) and pray for the dead. The noble example set by the Holy Prophet (*Sallallahu 'alaihi wa sallam*) is worthy of emulation by his Ummah (followers). During this night Muslims should pray for Allah's forgiveness for their own selves and for the dead and departed Muslims.

May Allah the Almighty grant us the will to tread the path of Allah's pleasure as taught by Allah's last appointed Guide and Messenger, Muhammad (*Sallallahu 'alaihi wa sallam*). Aameen.

THE EMINENT QURAAAN MAJEED THE REVEALED BOOK OF ALLAH

It is a Book which is the standing miracle of the Prophet Muhammad (*Sallallahu 'alaihi wa sallam*), an inimitable and insuperable Revelation of Allah, an incomparable Book which yields to no abrogation nor distortion, and into which no falsehood could find a way from any side whatsoever, be it of the past or of things to come mentioned therein, a missive from the Omnipotent Almighty-Allah to whom praise is due for the bounties. He bestows upon mankind, a Book which contains the principle of the general Code of Islam, a Book which exercises a persistent and immeasurable influence upon the minds of the faithful and to which if they steadily adhere, they can never be led astray; a Book which contains nothing contrary to reason and which encourages genuine striving after progress; a Book which is Allah's uncreated word in sense that in its actual form, in its Arabic language it is identical and co-eternal with the celestial origin -- this is the Quraan, the Sacred Book of Islam.

In his fortieth year Muhammad (*Sallallahu 'alaihi wa sallam*) received his first Revelation. Once when in the cave of Hira, as was his habit, after fasting, prayer and meditation he heard a mysterious voice saying "Thou art the Prophet of Allah". A few days later, as he was passing the night in the cave of Mount Hira, the archangel Jibreel (*'alaihis salaam*) appeared

to him 'Read' said the angel. "I know not how to read" replied Muhammad (*Sallallahu 'alaihi wa sallam*). 'Read' repeated the angel; and immediately he was illumined with Divine light and understanding, and the first Revelation occurred to him:

"Read! in the name of thy Lord! ..." (96.1).

The Quraan is the inspiration and the cause of all the achievements of Islamic culture. Its precepts encourage the search of knowledge, and the Prophet (*Sallallahu 'alaihi wa sallam*) counselled and ordained its acquisition. He commented on the pursuit of science in these terms. "To seek knowledge is a duty for every Muslim man and woman, seek knowledge even though it be in China."

Let the people read and meditate upon this great Book and they will find in it, at every passage a constant attack upon idolatry, materialism. The incredulous, sceptical and unbelieving may convince themselves that the importance of this Book and its doctrines were not to throw back, eventually, the intellectual and moral faculties of the whole people. On the contrary, those who have followed its counsels have the creators of civilization which is astounding unto this day.

The Sacred Quraan is the fountain head of all Islamic teachings and the basis of the whole religious and social life of the Muslims.

The Quraan contains the Divine Revelation which came down to Muhammad (*Sallallahu 'alaihi wa sallam*) by direct inspiration through the archangel Jibreel (*'alaihis salaam*). The Quraan, therefore, is considered by all Muslims, to be in every respect perfect, to contain no error and to omit no needful truth. All Muslims admit without question the miracle i.e., the insuperability of the Quraan.

"Say: Even if mankind and Jinn got together to bring the like of this Quraan, never would they bring the like of it, even though they backed up each other" (17:88).

The Verses of the Quraan are of an equally miraculous eloquence throughout the entire text and its inimitable and original style has no precedent in Arabic Literature. The Quraan, therefore, exercised a most potent influence upon the universality of the Arabic Language; Allah says in the Quraan:

"And if you are in doubt of what we revealed to OUR 'ABD (Servant), then bring a Soorah like it and call your witnesses besides Allah, if you are truthful". (2:23).

All those who are acquainted with the Quraan in Arabic, agree in praising the beauty of this religious Book. Its grandeur of form is so sublime that no translation into any European language can allow us to appreciate it.

Besides the perfection of form and method the Book is also revealed inimitable by its very

substance. We read in it among other things, pre-visions of future events and relations of facts which were accomplished many centuries ago or which are generally ignored and besides allusions to diverse sciences, religious or profane.

On the whole, we find in it a mass of wisdom which can only be adopted by the most intelligent of men, the greatest of philosophers, and the most skillful of politicians.

The unique position of the Arabic language and its universal character have been entirely and solely acquired by its being the language of the Quraan and it has, therefore, the religious language of the Faithful. No book in the world other than the Quraan can be credited with keeping alive a language for fourteen centuries.

Whenever Prophet Muhammad (*Sallallahu 'alaihi wa sallam*) was asked for a miracle as a proof of the authenticity of his mission, he quoted the composition of the Quraan and its incomparable excellence as a proof of its Divine Origin.

And, in fact, even for those who are non-Muslims, nothing is more marvellous than its language which has such a plenitude and such a grasping sonority that its more audition ravished those primitive peoples who were so fond of eloquence. The amplex of its syllables, its grandiose, cadence and its remarkable rhythm have been of much moment in the conversion of the most hostile and the most sceptic.

The word Quraan literally

means the book which is recited most. "Certainly the glorious Quraan is full of wisdom" (35.1) as far as you will ponder over it, so far you will increase your knowledge. This is a big ocean and as many dives you will make therein, so many pearls you will get from it.

The Quraan may not be the best seller in the world, but there is no doubt that it is piously and entirely learnt by heart by far more people than any other book, religious or non-religious, in the world

The Quraan is the main source of Islamic Law or Shari'ah. It lays down the general rules and establishes the principles necessary for legislation and formulation of code, appropriate to the state and to the peoples at any period.

The Quraan bears testimony to the supreme value of learning and correctly interpreted, does not conflict with the findings of science. A member of modern Muslim scholars and commentators of the Quraan has successfully shown that the Quraanic teachings are corroborated by the established facts of modern science.

There is another proof of the Divine origin of the Quraan; it is the fact that it has been preserved intact throughout the ages since the time of its revelation till the present day. And so it will remain with Allah's Will.

"It is indeed We who revealed the Reminder (the Quraan) and indeed We are its Protectors". (15:9).

The Quraan based on Revelation has offered a reason and are understanding for the fulfilment of the Divine purpose.

This Book read and re-read throughout the whole Muslim world, does not rouse any weariness. By repetition every day by the faithful, it is loved more and more. It gives rise to profound feeling of awe and respect in him who reads it or listens to it.

In short, one will find therein the principles to rule the world and the methods to get exaltation of Allah.

Continued from Page 93

OBLIGATIONS AND RIGHTS OF PARENTS AND CHILDREN IN ISLAM

sallam) make it abundantly clear that good treatment of parents by their offsprings pays rich dividends. Those who obey Allah's Command and follow the advice of the Holy Prophet (*Sallallahu 'alaihi wa sallam*), lead happy, successful and distinguished life through the blessings of their parents while those who violate Divine laws by reaping the displeasure of their parents are deprived for Allah's blessings, but if they repent and ask their parents for forgiveness, Allah (*Sub-haa-na-hoo wa Ta-'alaa*) will surely show them the right path. On the other hand, kindness to the children on the part of their parents is equally incumbent.

OBLIGATIONS AND RIGHTS OF PARENTS AND CHILDREN IN ISLAM

Having created man and made him His vicegerent on the earth, Allah (*Sub-haa-na-hoo wa Ta-'alaa*) has provided guidance to human beings on matters of mutual relationships, respect for each other's rights and privileges, love and cooperation.

Islam enforces discipline for development of human behaviour and excellent conduct to create an environment, and social and economic order conducive to achieving peace, happiness, tranquillity, security and safety for individuals, communities, nations and the entire humanity. Allah Ta-'alaa has laid down principles and rules for discharging responsibilities and obligations by human beings and granting rights and privileges commensurate with their obligations.

We will be discussing here obligations, responsibilities and rights of parents and children in the light of Quraanic injunctions, and the traditions of Holy Prophet Muhammad (*Sallallahu 'alaihi wa sallam*).

RESPONSIBILITIES OF PARENTS

The Holy Quraan teaches that the child is a GIFT from Allah Ta-'alaa and a "TRUST" placed by Him under the care of the parents. The child should, therefore, be treated with love and extreme care. The following Quraanic verses admonish those who do otherwise.

"Indeed, they are losers who foolishly killed their children without knowledge (i.e. sanction) and made unlawful that (food) which Allah had

provided them, for giving a lie against Allah. Indeed, they have strayed away and they are not rightly guided." (6:140).

"And kill not your children for fear of poverty. We provide for them and for you. Surely to kill them is a great sin." (17:31).

"And when any one of them is given the news (of the birth) of a female, his face becomes dark and he is filled with grief. He hides (himself) from the people, because of the evil of which news has been given to him. Should he keep it with disgrace, or bury it (alive) in the dust? Beware evil is what they decide." (16:58-59).

"And when the infant-girl buried alive shall be questioned. For what crime was she (so) killed?" (81:8-9)

"Thus, to most of the Polytheists their (supposed) associates (of Allah) made the killing of their children seem fair, so that they may run them and confuse their religion for them." (6:137).

PARENT'S LOVE AND AFFECTION

The following verse sums up parent's love and affection to their children right from their birth, and children's prayers to Allah for bestowing mercy on their parents.

"And We have enjoined man to be kind to his parents; his mother bore him painfully and brought him forth painfully, and the (period of) bearing of him and the weaning of him is thirty months, until when he reached his full strength and reached forty years, he said: O my RABB (Guardian-Lord)! Grant me that I thank You for Your favours wherewith You have favoured me and my

parents, and that I do righteous (deeds) with which You be pleased, and be gracious unto me in (the matter of) my offspring, indeed I have turned to Thee and surely I am from the obedient." (46:15).

"O my RABB (Guardian-Lord)! forgive me and my parents, and whoso enters my abode believing (in Allah), and believers -- men and women, and increase not the iniquitous save in perdition." (71:28).

"O our Lord! Forgive me and my parents and the believers on the day when the reckoning will take place." (14:41).

PARENT'S RIGHTS IN ISLAM

In view of the role played by parents to lead and guide the children and take care of them under all circumstances to ensure a satisfied physical and spiritual life in this world and the Hereafter, Allah Ta-'alaa has granted specific rights to them. He commands the children to be respectful, obedient, loyal and extremely good to their parents, expressing their gratitude for all that they have gone through in bringing them up and guiding them to live a happy and contented life with honour and dignity. The Quraanic verses give comprehensive guidance for making all possible efforts to make their parents happy, and to seek their blessings in doing good deeds and accomplishing noble objectives.

The Holy Quraan clearly defines how children should discharge their duties and responsibilities towards their parents, specially to their mothers

as they had to devote their time, energy and they sacrificed their comforts for the sake of their children.

"And your Lord has ordained that you worship none save Him and (do) good to the parents. If one of them or both of them attain old age with you, then say not (even) "Fie" to them nor reproach them, but speak to them a kind word. And lower to them the wing of humanity out of affection and say: O my Lord show them mercy as they brought me up as a child. Your Lord knows best what is in your hearts. If you be righteous then surely He is Ever-Forgiving to those who turn to Him (in repentance)." (17:23,24,25).

"And we have enjoined upon man, concerning his parents, his mother bore him in weakness upon weakness and his weaning is in two years (saying) Give thanks to Me and to your parents. To Me is the ultimate return. And if they force you to associate anything with Me of which you have no knowledge, then do not obey them (i.e., the parents) in this world with kindness and follow the way of him who has turned towards Me. Then to Me is your return, then I shall tell you what you used to do." (31:14-15).

BENEVOLENCE TO PARENTS

In further elaboration of Quraanic injunction regarding good treatment meted out to parents by children, there are many sayings of Holy Prophet Muhammad (*Sallallahu 'alaihi wa sallam*) who repeatedly emphasized the importance of obedience, respect and excellent behaviour towards parents, specially the mothers. His emphasis on importance of parents role and children's obedience to parents is to ensure well integrated family structure based on mutual love and respect.

1. Hazrat Abu 'Abdur Rehman 'Abdullah Bin Mas'ud (*Razi Allahu 'anhu*) says: I asked the Holy Prophet (*Sallallahu 'alaihi wa sallam*) which action is most favourite with Allah the Almighty. He (*Sallallahu 'alaihi wa sallam*) answered. Performing the Salaat (Prayer) in time. I asked: Thereafter? He said: Good treatment of parents. I submitted: Then which next? He said: Fighting or striving in the way of Allah. (Bukhari and Muslim).

2. Hazrat Abu Hurairah (*Razi Allah 'anhu*) related that the Holy Prophet (*Sallallahu 'alaihi wa sallam*) said. No son can repay his father (for his affection and love), unless he finds him a slave and purchases him and sets him free. (Muslim).

3. A man came to the Holy Prophet (*Sallallahu 'alaihi wa sallam*) and asked. O Messenger of Allah, which person out of all the people is best entitled to kind treatment and good companionship from me? He (*Sallallahu 'alaihi wa sallam*) answered: Your mother. And after her, He (*Sallallahu 'alaihi wa sallam*) said: Your mother and after her: The Holy Prophet (*Sallallahu 'alaihi wa sallam*) said: Your father. (Bukhari and Muslim).

4. The Holy Prophet (*Sallallahu 'alaihi wa sallam*) said: May his nose be rubbed in dust may his nose be rubbed in dust, may his nose be rubbed in dust, i.e. may he be humiliated, who found his parents one or both, approaching old age, but did not enter Paradise (by serving them). (Muslim).

5. Hazrat Asma'a (*Razi Allahu 'anhaa*) bint Abu Bakr Siddiq

(*Razi Allahu 'anhu*) relates: My mother came to Madinah from Makkah to see me, while she was still an unbeliever. She had come to demand something from me, I enquired from the Holy Prophet (*Sallallahu 'alaihi wa sallam*): My mother has come to see me and she is expecting something from me. May I oblige her? He (*Sallallahu 'alaihi wa sallam*) said: Yes. Be kind to your mother. (Bukhari and Muslim).

6. Hazrat 'Abdullah bin 'Amr bin Al 'Aas (*Razi Allahu 'anhu*) said: Among the major sins are the association of anybody with Allah, disobedience of parents, killing of a person, and taking a false oath. (Bukhari).

RICH REWARDS FOR GOOD TREATMENT OF PARENTS

Practically every religion advocates good treatment of parents but Islam provides comprehensive guidance on obligations and rights of parents and children. There have and are many examples of people who had outstanding achievements and distinguished place in history because of their excellent treatment of and deep respect for their parents. In societies where religious virtues and cultural values are strictly followed, righteous people seek permission and blessings of their parents while going on a mission, embarking on a new venture of undertaking a journey.

Conclusion

The Quraanic injunctions and sayings of Holy Prophet Muhammad (*Sallallahu 'alaihi wa*

(Continued on Page 91)

Emment Learned Scholars of Islam.**IMAAM BUKHAARI (*Rahmatullah 'alaihi*)**

Abu 'Abdullah Muhammad bin Isma'eel bin Ibraaheem bin Bardizbah, popularly known to the Islamic world as Imaam Bukhaari, was born at Bukhaara after Friday prayers on the 13th. Shawwaal 194 A.H. (809 C.E.). He had a sister and a brother as well. The name of his brother was Ahmad.

His father died while Imaam Bukhaari was still young, leaving him to the tender care of his loving and devoted mother. During his childhood he had lost his eye-sight as a result of some illness, but he regained it due to the prayers of his mother.

His Early Education

Imaam Bukhari was a precocious child from his early life. He was gifted by Allah Ta'ala with a strong intellect and a very sharp memory. At the age of eleven he publicly corrected the mistake of a learned scholar and Traditionist, 'Allaama Daakhli (*Rahamtullah 'alaihi*) before a big gathering of theologians. He received early education from the renowned Shuykh of his time. For example Muhammad bin Salaam Baykindi, Muhammad bin Yousuf Baykindi, 'Abdullah bin Muhammad and Ibraheem bin Al-Ash'as (*Rahmatullahi 'alaihim*).

At the age of sixteen he committed to memory all the books written by 'Abdullah bin Al-Mubaarak (d. 181 A.H.) and Wak'ee bin Al-Jarraah (d. 197 A.H.) (*Rahmatullahi 'alaihumaa*).

His Tour of Arab World &**Collection of Ahadees**

Imaam Bukhaari made extensive tour of the Arab world. He visited Egypt twice and Basrah

for four times. He stayed in Hijaz for six years and travelled to Kufah and Baghdad frequently. Once during his fifteen days' sojourn at Baghdad he memorised more than fifteen thousand Traditions (*Tabaqaat-ul-Hanaablah*). He had learnt by heart over one hundred thousand genuine (*Sahih*) Ahaadees and two hundred thousand unverified Ahaadees (*Tabaqaat-ul-Hanaablah*).

On one occasion, he travelled several hundred miles to meet a man who was reported to have a single Hadees in his possession. But when he came to the man Imaam Bukhaari found that he was calling his horse by showing him an empty fodder-bag. Seeing that deceitful gesture of the man Imaam Bukhari inferred that the man was unreliable and he immediately returned without meeting him. Thus Imaam Bukhari was noted for his perspicacity in detecting spurious Ahaadees (Traditions) and unreliable transmitters.

Imaam Bukhaari had originally selected 600,000 Traditions, out of which he knew 220,000 by heart and out of this mass he selected and incorporated only 2,762 Traditions in his celebrated book, *al-Jami'ul-Sahih-ul-Musnad*, which is regarded by all the Ulama of Islam as the best and the truest book on earth after Quraan Majeed (*Al-Sahih-ul-Kutub B'ada Kitaab Allah*). It was compiled by the Imaam even during his itineraries. Once a part of it was composed in the Baitullah Sharif and at another time the work of the compilation was undertaken by him in the Holy Prophet's (*Sallallahu 'alaihi wa sallam*) Mosque at the place called 'Rauzah

min Riyaazul Jannah' or a portion of the Gardens of Paradise.

The work took his sixteen toilsome years to complete. On completion it was shown to Imaam Ahmad bin Hanbal, 'Ali bin Madini and Yahya Mo'een (*Rahmatullahi 'alaihim*) who not only appreciated the work but they also certified its correctness. Besides it is reported by Ibn Abu Y'ala in his *Tabaqaat-ul-Hanaablah* that a congregation of 90,000 people had heard the book from Imaam Bukhaari himself.

His Collection of Books

Sahih Al-Bukhaari is divided into the following ninety-seven books :

<u>No.</u>	<u>Particulars</u>
3 -	On Revelation, Faith and Knowledge.
30 -	On Ablution, Prayer, Zakat, Pilgrimage and Fasting.
22 -	On matters of Business, Trusteeship, Conditions of Employment and Legal Matters.
3 -	On Jihad.
4 -	On the Life of the Holy Prophet (<i>Sallallahu 'alaihi wa sallam</i>) upto his Emigration to Madinah.
1 -	Prophet's (<i>Sallallahu 'alaihi wa sallam</i>) Career at Madinah.
2 -	Commentary on Passages of Quraan Majeed.
3 -	On Marriage, Divorce and Related Topics.
27 -	On Food, Drinks, Clothing, Oaths, Behaviour, Persecution

and Trials.

- 1 - *On Following Quraan Majeed and Sunnah.*
- 1 - *On Oneness of Allah (Sub-haa-na-hoo wa Ta-'alaa).*

The fame of Imaam Bukhaari's piety and learning soon spread throughout the Muslim world. Even European writers have acknowledged his greatness as an author and a pious man :

H.A.R. Gibb remarks that "it is a work of immense interest and scrupulous scholarship. The book produces a remarkable impression of honesty combined with piety "

Sahih Al-Bukhari has been translated into many languages of the world. Its annotated commentary entitled TASHEEL-UL-QARI done by him in five volumes

For Arabic, Persian and Urdu annotation rendered by Ulama of Pakistan and India the readers may consult "India's Contribution to Hadees Literature" by Muhammad Ishaq, Lahore, 1955.

His Other Authentic Books

Besides the collection of Ahadees, Imaam Bukhaari wrote as many as twenty-five other books. Among them his TAARIKH-UL-KABEER, comprising biographies of more than 40,000 narrators of the Ahadees from the Companions of the Holy Prophet Muhammad (Sallallahu 'alaihi wa sallam) to the time of the Imaam, has been considered as another invaluable addition. It is arranged in

alphabetical order. It was published in 1361-2 A.H., at Hyderabad, Deccan (India), in eight volumes. It is reported that it was written by Imaam Bukhaari in the Prophet's (Sallallahu 'alaihi wa sallam) Mosque seated in the moonlit nights near the Holy Mausoleum.

His Later Life

In later life, Imaam Bukhaari (Rahmatullah 'alaihi) suffered strong opposition from several religious scholars. He, therefore, confined himself in his house at Bukhara. There the Governor, Khalid bin Ahmad Al-Dhuhu, once asked the Imaam to bring to him all his books, which request he flatly refused saying that if the Governor was interested to learn he should come to his mosque or his house. The Governor then asked him to hold special classes for his children. But the Imaam refused to give any preferential treatment to them. Thereupon the Governor expelled him from Bukhara. Imaam Bukhaari moved to a village called Khartank near Samarkand, where he stayed with his relatives. Being too much oppressed by the Hostility of the theologians he was heard one night praying that Allah (Sub-haa-na-hoo Ta-'alaa) might take him and so within a month he died on Shawwal 1,256 A.H. (31 August, 870 C.E.) at the age of 62 years. It was Eid-ul-Fitr on the day he was buried.

"..... surely, we are entirely Allah's and indeed to Him we are to return." (2:156).

NEWS AND VIEWS

ISLAMIC UNIVERSITY IN THE US

The US government has approved the setting-up of an Islamic University in California. The proposed university will be known as the "American Pacific International". The university will offer Bachelor's, Master's and Doctorate's degrees in Islamic Shariah, Religion, Islamic Da'awah Strategies and other Islamic subjects. There will also be classes on computer, business administration, arts and other specialisations

The aim of the university is to arm Muslim teachers with the American University degree in order to teach Islamic subjects which are now being taught by Christians and Jewish teachers. The university is also opened to non-Muslims.

The correspondence course is available to foreign students.

(Courtesy The Minaret)

MUSLIMS IN FINLAND

At present there are 20,000 Muslims in Finland. The Finish government has purchased a piece of land for the local Muslims to bury the dead.

(Courtesy The Minaret)

62-SOO-RA-TUL-JU-MU-'AH

(11 Verses)

INTRODUCTION

NAME, PLACE AND OCCASION OF REVELATION : In the ninth verse of this Soo-rah there is a description of the Ju-mu-'ah (congregational) prayer. The Soo-rah has been named after the word **الجمعة**.

This is the sixth Soo-rah in the Madani series of the short Soo-rahs.

The first Section of the Soo-rah was revealed most probably after the conquest of Khaibar. In the sixth verse of the Soo-rah, the Jews were asked to desire death, if they felt sure that they were Allah's chosen community and would be transported into the gardens of Paradise, but they would never desire death, because of their sins and atrocities committed on Allah's land.

The second section was revealed shortly after the Hijra (Migration). Following the command given in this section, the Holy Prophet (*Sallallahu 'alaihi wa sallam*) established the Ju-mu-'ah Prayer on the fifth day of his arrival in Madinah. Thus, it is quite clear that the second section of the Soo-rah was revealed earlier than the first Section.

SUBJECT-MATTER OF THE SOO-RAH : As has been mentioned above, each section of the soo-rah was revealed in a different period from the other and each section deals with a different topic.

Allah reminds mankind of His Mercy in sending to them from amongst themselves a Messenger (*Sallallahu 'alaihi wa sallam*) to guide rightly not only the illiterate Arabs living at that time but all men, whether Arabs or non-Arabs, destined to rise on the surface of the earth till the Day of Judgement. In addition to the challenge thrown to the Jews to desire death, they have been compared to an ass laden with books but knowing nothing what the books contain. In other words, they disobeyed the injunctions contained in the Torah and distorted its verses on account of their obstinacy and perversity.

The second section (the last three verses) contain injunctions about the weekly Ju-mu-'ah prayer.

SOO-RA-TUL-JU-MU-'AH	SOO-RA-TUL-JU-MU-'AH	رُحْمَةُ الرَّحْمَةِ
REVEALED AT MADEENAH	MA-DA-NEEY-YAH	يَا أَيُّهَا الَّذِينَ آمَنُوا
SECTIONS 02	RU-KOO-'AA-TU-HAA 02	وَأَذِّنْ فِيهَا لِلْعَذَابِ
VERSES 11	AA-YAA-TU-HAA 11	
In the name of Allah, the All-Compassionate, the Most Merciful	Bis-mil-laa-hir-rah- maa-nir-ra-heem	بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
SECTION 1	RU-KOO' 1	رُكُوع 1
1. Whatever is in the heavens and whatever is in the earth glorifies Allah,	1. Yu-sab-bi-hu lil-laa-hi maa fis-sa-maa-waa-ti wa maa fil-ar-dil-	يُسَبِّحُ لِلَّهِ مَا فِي السَّمَوَاتِ وَمَا فِي الْأَرْضِ

the Sovereign-Lord, the Holy, the Mighty, the Wise.	<i>ma-li-kil-qud-doo-sil-'a-zee- zil-ha-keem.</i>	الْمَلِكِ الْقُدُّوسِ الْعَزِيزِ الْحَكِيمِ
2. It is He Who sent among the unlettered (Arabs)	2. <i>Hu-wal-la-zee ba-'a-sa fil- um-mee-yee-na</i>	هُوَ الَّذِي بَعَثَ فِي الْأُمِّيِّينَ
a Messenger from among them,	<i>ra-soo-lam-min-hum</i>	رَسُولًا مِنْهُمْ
who recites to them His verses and purifies them	<i>yat-loo 'a-lai-him aa-yaa-ti- hee wa yu-zak-kee-him</i>	يَتْلُو عَلَيْهِمْ آيَاتِهِ وَيُزَكِّيهِمْ
and teaches them the Book and the Wisdom,	<i>wa yu-'al-li-mu-hu-mul-ki- taa-ba wal-hik-mah.</i>	وَيُعَلِّمُهُمُ الْكِتَابَ وَالْحِكْمَةَ
although before (that) they were in plain error,	<i>wa in kaa-noo min qab-lu la- fee da-laa-lim-mu-been.</i>	وَلَنْ كَانُوا مِنْ قَبْلُ لَفِي ضَلَالٍ مُبِينٍ
3. And (for) others from among them who have not yet joined them;	3. <i>Wa aa-kha-ree-na min-hum lam-maa yal-ha-qoo bi-him.</i>	وَأَخْرَيْنَ مِنْهُمْ لَمَّا يَلْحَقُوا بِهِمْ
and He is the Mighty, the Wise.	<i>Wa hu-wal-'a-zee-zul-ha- keem.</i>	وَهُوَ الْعَزِيزُ الْحَكِيمُ
4. That is Allah's Mercy	4. <i>Zaa-li-ka fad-lul-laa-hi</i>	ذَٰلِكَ فَضْلُ اللَّهِ
which He gives to whomsoever He pleases;	<i>yu'-tee-hi mainy-ya sha'a'</i>	يُؤْتِيهِ مَنْ يَشَاءُ
and Allah is the Lord of Mighty grace,	<i>Wal-laa-hu zul-fad-lil-'a- zeem.</i>	وَاللَّهُ ذُو الْفَضْلِ الْعَظِيمِ
5. The likeness of those who were entrusted with the Taurat,	5. <i>Ma-sa-lul-la-zee-na hum- mi-lut-tau-raa-ta</i>	مَثَلُ الَّذِينَ حُمِّلُوا التَّوْرَةَ
then they did not bear it,	<i>sum-ma lam yah-mi-loo-haa</i>	ثُمَّ لَمْ يَحْمِلُوهَا
is as the likeness of an ass carrying (a load of) books.	<i>ka-ma-sa-lil-hi-maa-ri yah- mil-lu as-faa-raa.</i>	كَمَثَلِ الْإِصْحَارِ بِحِمْلِ آسَافٍ
Evil is the example of the people who	<i>Bi'sa ma-sa-lul-qau-mil-la- zee-na</i>	بِشِّ مَثَلِ الْقَوْمِ الَّذِينَ
belied the Verses of Allah,	<i>kaz-za-boo bi-aa-yaa-til- laah.</i>	كَذَّبُوا بِآيَاتِ اللَّهِ
And Allah, does not guide the wrongdoing people.	<i>Wal-laa-hu laa yah-dil-qau- maz-zaa-li-meen.</i>	وَاللَّهُ لَا يَهْدِي الْقَوْمَ الظَّالِمِينَ

6. Say: O you who are Jews!

if you claim that you are
friends of Allah

to the exclusion of the (other)
people,

then wish for death

if you are truthful.

7. But they shall never wish for it

because of what their hands
have forwarded

and Allah is Aware of the
wrongdoers.

8 Say: Surely, the death from which

you are fleeing, is sure to
overtake you

then you shall be sent back

to the Knower of the hidden
and the obvious

then He shall inform you

of what you used to do.

6. *Qul yaa-ay-yu-hal-la-zee-na
haa-doo*

*in za-'am-tum an-na-kum
au-li-yaa-u lil-laa-hi*

min doo-nin-naa-si

fa-ta-man-na-wul-mau-ta

in kun-tum saa-di-qeen.

7. *Wa laa ya-ta-man-nau-na-
hoo a-ba-dam-*

*bi-maa qad-da-mat aiy-dee-
him.*

*Wal-laa-hu 'a-lee-mum-biz-
zaa-li-meen.*

8. *Qul in-na-l-mau-tal-la-zee*

*ta-fir-roo-na min-hu fa-in-
na-hoo mu-laa-qee-kum*

sum-ma tu-rad-doo-na

*i-laa 'aa-li-mil-ghai-bi wash-
sha-haa-da-ti*

fa-yu-nab-bi-u-kum

bi-maa kun-tum ta'-ma-loon.

قُلْ يَا أَيُّهَا الَّذِينَ هَادُوا

إِنْ زَعَمْتُمْ أَكُنَّا أَوْلِيَ اللَّهِ

مِنْ دُونِ النَّاسِ

فَتَمَنُوا الْمَوْتَ

إِنْ كُنْتُمْ صَادِقِينَ

وَلَا يَتَمَنَّوْنَ أَبَدًا

بِمَا قَدَّمَتْ أَيْدِيهِمْ

وَاللَّهُ عَلِيمٌ بِالظَّالِمِينَ

قُلْ إِنَّ الْمَوْتَ الَّذِي

تَفِرُّونَ مِنْهُ فَإِنَّهُ مُلْقِيكُمْ

ثُمَّ تَرُدُّونَ

إِلَى عِلْمِ الْغَيْبِ فِي السَّاعَةِ

فَيُنَبِّئُكُمْ

بِمَا كُنْتُمْ تَعْمَلُونَ

ر ك و ع ٢

يَا أَيُّهَا الَّذِينَ آمَنُوا

إِذَا نُودِيَ لِلصَّلَاةِ مِنْ يَوْمِ الْجُمُعَةِ

فَاثْبُتُوا إِلَى ذِكْرِ اللَّهِ

وَذُرُوا الْبَيْعَ

ذَلِكَ خَيْرٌ لَكُمْ

إِنْ كُنْتُمْ تَعْلَمُونَ

SECTION 2**RU-KOO' 2**

9. O you who believe!

When the call (AZAAN) is
made for the prayer on Friday.

Then hasten towards the
Remembrance of Allah (i.e. the
Friday Prayer)

and leave trading,

this is better for you

if you know (it).

9. *Yaa-ay-yu-hal-la-zee-na aa-
ma-noo*

*i-zaa noo-di-ya liş-sa-laa-ti
meen-yau-mil-ju-mu-'a-ti*

fas-'au i-laa zik-ril-laa-hi

wa za-rul-bai'

Zaa-li-kum khai-rul-la-kum

in kun-tum ta'-la-moon.

10. And when the Salaat (prayer) is over,	10. <i>Fa-i-zaa qu-dī-ya-dī-sa-laa-tu</i>	فَإِذَا قُضِيَ الصَّلَاةُ
go about in the land	<i>fan-ta-shi-roo fil-ar-dī</i>	فَانتَشِرُوا فِي الْأَرْضِ
and seek of the bounty of Allah,	<i>wab-ta-ghoo min faḍ-lil-laa-hi</i>	وَابْتَغُوا مِنْ فَضْلِ اللَّهِ
and remember Allah more frequently,	<i>waz-ku-rul-laa-ha ka-see-ral-</i>	وَادْكُرُوا اللَّهَ كَثِيرًا
so that you may prosper.	<i>la-'al-la-kum tuf-li-hoon.</i>	لَعَلَّكُمْ تَفْلَحُونَ ﴿٥٠﴾
11. But when they see trading	11. <i>Wa i-zaa ra-au ti-jaa-ra-tan</i>	وَإِذَا رَأَوْا تِجَارَةً
or any amusement, they break away to it	<i>au lah-wa-nin-faḍ-ḍoo i-lai-haa</i>	أَوْ لَهْوًا انفَضُّوا إِلَيْهَا
and leave you standing.	<i>wa ta-ra-koo-ka qāa-i-maa.</i>	وَتَرَكُوكُمْ قَائِمًا
say: What is with Allah	<i>Qul maa-'in-dal-laa-hi</i>	قُلْ مَا عِنْدَ اللَّهِ
is better than amusement and trading	<i>khai-rum-mi-nal-lah-wi wa-mi-nat-ti-jaa-rah.</i>	خَيْرٌ مِنَ اللَّهْوِ وَمِنَ التِّجَارَةِ
And Allah is the Best of providers	<i>Wal-laa-hu khai-rur-raa-zi-queen.</i>	وَاللَّهُ خَيْرُ الرَّازِقِينَ ﴿٥١﴾

COMMENTARY

VERSE NO. 1 : Allah has opened the Soo-rah with His emphatic assertion that everything living or lifeless glorifies Him Who is the Most Powerful, Most Holy and Most Wise.

The fact that all things in the heavens and on the earth glorify Allah has been mentioned in many other verses of the Holy Quraan, viz., verses 44, 41 and 1 of Soo-rah Nos 17, 24, 57 and 61 respectively Allah has Himself mentioned (see 17:44) that there is no doubt about the truth that all things glorify Him, but mankind have not been granted the capacity to understand the act of their glorification.

Some commentators maintain that the Sun, the Moon, the myriad small and big stars twinkling at night on the firmament are working incessantly without committing the slightest slackness and deviation from their orbits and programmes appointed for them by Allah and this is the act of their glorification. The actual style and way of their glorification is known only to Allah.

In fact, everything in the heavens and on the earth is glorifying Allah, by speech, movement, action, some implication or by analogy Strange are Allah's ways, far beyond the flight of human understanding and imagination.

VERSES 2-4 : In these verses Allah has reminded mankind of His great mercy and favour on them o having sent to them a Messenger (*Sallallahu 'alaihi wa sallam*) from among themselves to recite to them His verses (i.e. the Holy Quraan), purify them from the filth of body and soul and disbelief. Being mostly illiterate they were in evident error, needing right guidance.

These verses of the Holy Quraan were addressed not only to those who were present at the time their revelation but to all mankind, whether Arab or non-Arab, destined to rise till the Day of Judgement.

VERSE NO. 5 : In this verse Allah has compared to an as laden with books those who reject the right guidance sent down by Him through His Messenger (*Sallallahu 'alaihi wa sallam*). This is particularly applicable to the Jews who had with them the Torah but, not only did they disobey its injunctions but they also distorted and corrupted the divine words for paltry worldly gains. Allah has described this depravity of the Jews in the following verse of the Holy Quraan :

فَوَيْلٌ لِلَّذِينَ يَكْتُمُونَ الْكِتَابَ بِأَيْدِيهِمْ دَنَاءً لِّعَوْنِهِمْ هَٰذَا مِنْ عِنْدِ اللَّهِ لِيُفْشِرُوا بِهِمْ تَتَشَاءُ قُلُوبُهُمْ
 تَوَيْلٌ لَّهُمْ مِمَّا كَتَبَتْ أَيْدِيهِمْ كَذُوبًا لَّهُمْ مِمَّا يَكْسِبُونَ (سورة البقرة : ٧٩)

"Therefore, woe be to those who write the Scriptures with their (own) hands and they say: This is from Allah, that the may earn a little gain with it. Woe to them for what their hands have written and woe to them for what they earn thereby." (2:79).

VERSES 6-8 : These verses describe the perversity of the Jews who claimed that they were Allah's chosen community and they alone would enter Paradise. In reply to this claim, Allah holds out to them challenge that if they were really sincere in their claim they should desire 'death', so that after death they would enter Paradise without any hindrance, or even if they were to enter Hell, it would be for a few counter number of days (see also verse No. 80 of Soorah Al-Baqarah).

The Jews could, however, not accept this challenge to desire 'death', because of their sins and misdeeds. They knew quite well, as everyone knows, that all mankind have to face death which is the gateway to the Hereafter where all will be informed of all their good or bad deeds done in this life.

VERSES 9-10 : These verses contain injunctions about the importance and sanctity of **يَوْمُ الْجُمُعَةِ** (Firday) and the Firday congregational prayer which is offered on this sacred day in place of the Zuhr Prayer. The prayer is so important that Allah commands the Muslims to hasten to the Mosque for Remembrance of Allah (i.e. for the Firday Prayer) as soon as the prayer-call is made, leaving at once all other activities including trading.

The command to "run" to the Mosque does not imply actual running. It implies that leaving all other engagements the Muslims should proceed to the Mosque with sober but steady, and not lethargic, steps and make it sure that they reach the Mosque in good time to listen attentively to the Friday sermon and then to join the rows of the Namazis (those standing up for prayer). In this lies their good in the life of this world and in the life to come after death. They should try to understand this point with due care and firm conviction.

In the very early days after migration only one prayer-call was made before the Imam after his sitting on the pulpit and this is still followed. When the number of Namazis increased, it was decided during the Caliphate of Hazrat Usman Ghani (*Razi Allahu anhu*) to make a second prayer-call which is now the first call and the later one is the second call. A question arises as to which of the two prayer-calls the order contained in this verse applies **فَاسْعَوْا إِلَىٰ ذِكْرِ اللَّهِ وَذَرُوا الْبَيْعَ** (hasten to Allah's Remembrance, leaving trading, etc.) The Muslim Jurists have decided that the command of leaving trading, etc. applies to the first prayer-call also as it applies to the second call. They have also elucidated that the command does not apply only to the stoppage of trading activities but it applies to the stoppage of all other activities not related to preparation for the Jumu-'ah Prayer.

When they have offered the Friday Prayer along with other Muslims in the congregation with due regard to all etiquettes and disciplines prescribed for this prayer, the Muslims are allowed to go out to pursue their respective occupations to earn their lawful livelihood from the bounties lavishly spread by Almighty Allah everywhere on the surface of the earth. They are advised not to absorb themselves in their worldly affairs so deeply as to forget their Sustainer and Cherisher altogether. They must remain conscious of Allah and His Remembrance throughout their worldly engagement in their worldly occupations, so that they may attain success in this world as well as in the Hereafter.

VERSE NO. 11 : It so happened one Friday that a trading caravan arrived in the city with merchandise and announced its arrival on the beat of drum. This happened while the Holy Prophet (*Sallallahu 'alaihi wa sallam*) was delivering in his mosque the post-prayer Friday sermon. In the beginning the Friday sermon was delivered at the conclusion of the congregational prayer. On hearing the announcement all the Namazis with the exception of twelve persons, left the mosque so that they could purchase their requirements. This verse was revealed to express Allah's disapproval of this undesirable conduct of the Namazis. Allah asserts in this verse for the guidance of all believers that whatever blessings and good things Allah has with Him in store for the Muslims, are better than what they can earn from business and what enjoyment they can get from sports. Indeed, Allah is the Best Sustainer and Cherisher. The Holy Quraan abounds in verses asserting that it is Allah Who sustains and cherishes all beings existing on the surface of the earth with measured quantities of provisions according to His Wisdom and Prudence and the title of each recipient.

And Allah knows best what is right.

وَاللَّهُ أَعْلَمُ بِالصَّوَابِ

SOME VIRTUES OF FIRDAY

It is a great mercy of Almighty Allah that He has granted the Muslims this auspicious and blessed day of Friday which comes next to the two Eid Days.

According to authentic Ahadis Friday contains some precious moments in which Allah accepts the supplications made by believers. There are different opinions about those moments, but it can be said on the basis of experience that they lie between the end of the Asr prayer till a little before sunset on Fridays.

Saints have recommended that a Muslim confronting any difficulty and cause of worry should rehearse the sacred Darood 11 (eleven) times then rehearse these names *يَا رَحْمَنُ* and *يَا رَحِيمُ* after the Asr prayer till the prayer-call for the Maghrib prayer, sitting in a secluded corner in his own house or preferably, in the Mosque and submit his appeal for help to Allah at the approach of the time for the prayer-call for Maghrib.

It is a matter of experience that three Fridays shall not pass before his appeal shall be granted by Almighty Allah.

It is also narrated that a man who dies on a Friday is saved from the tortures of the grave and becomes entitled to special favour from Allah.

In short, every moment of the period between the sunset of Thursdays and the sunset of Fridays is most blessed and auspicious and all should try their best to benefit by these moments.

This is the moral drawn from this *Soo-rah*.

(Completed)

أكثرهم لا يفلتون ، ولو أنهم صبروا حتى تخرج بهم
لكان خيرا لهم والله غفور رحيم .

من ابصارهم ، وكذلك لا يضايق المرأة في الطريق او في
للمواصلات او عند البيع والشراء وليذكر هذا المستهتر
ان له بنتا او اختا او زوجة ، والحرمات قصاص . .
هذا هو الاسلام دين الحضارة ودين التقدم ولقد اهلنا
هذه القيم وتمسك بها غيرنا فكانوا متحضرين وتاخرت
مجتمعاتنا والطريق الى الانضباط ليس هو الخوف من
عقوبة القانون بل هو الضمير الديني وتربية الوجدان
الانساني . بذلك نكون حقيقه خيرامة اخرجت للناس .

فلا بد من التجمع حول آداب الاسلام حتى تكون
لنا الريادة في دنيا الناس وحتى نعيد كلمة القائد العربي
الذي قال لخصمه : « ان الله قد ابتعثنا لنخرج من شاء
من عبادة الاصنام الى عبادة الله ومن ضيق الدنيا الى
سعتها ومن جور الانسان الى عدالة الاسلام » .
بشكر مجلة منبر الاسلام

ويحرص الاسلام على مراعاة الآداب العامة . فلا
يلق بالقاذورات في طريق الناس . ولا تنطق بالكلمة
التي تخلص الحياء . ولا تسابق الناس وانت تركب
للمواصلات ولا تخط الصفوف التي تقف لقضاء مصالحها
حتى من تخطى رقاب الجالسين في المسجد مذموم في
الدين . ومطلوب من الداخل الى المسجد ان يجلس حيث
انتهى به مكانه بعد اكتمال الصفوف . وامر الاسلام
المرأة بان تكون محتشمة حينها تخرج الى الطريق العام
فلا تتبرج في الطريق ولا يدين زينتها الا ما ظهر
منها ، ولا تأتي بمركبة في كلامها او في مشيها تثير الانتباه
اليها قال تعالى « ويضربن بارجلهن ليعلم ما يخفين من
زينتهن » والرجل بغض بصره ، قل للمؤمنين بغضوا

انما الاعمال بالنيات

وقال الشافعي : يدخل في هذا الحديث ثلث العلم .

وقال ابو داود : الفقه يدور على اربعة احاديث

” الحلال بين والحرام بين ” و ” الاعمال بالنيات ”
مانهيتكم عنه فاجتنبوه ” و ” لا ضرر ولا ضرار ” .

قال الخطابي : كان المتقدمون من شيوخنا يستحبون
تقديم حديث ” انما الاعمال بالنيات ” امام كل شيء ينشأ
يبتدأ من الأمور للعموم الحاجة اليه .

وقال ابن مهدي : من اراد ان يصنف كتابا
فليبتدئ بهذا الحديث .

وَقَفْنَا لِلَّهِ لِمَا يُحِبُّ وَيُرْضَى

عَلَى حَبِيبِكَ خَيْرَ الْخَلْقِ كُلِّهِمْ
لِكُلِّ هَوٍّ مِنَ الْأَهْوَالِ مُفْتَحِهِمْ

يَا رَبِّ صَلِّ وَسَلِّمْ دَائِمًا أَبَدًا
هُوَ الْحَبِيبُ الَّذِي تَرْجَى شَفَاعَتَهُ

نعالم الاسلام تحت المسلمين على التكبير في النهوض من القرائن لبدأ الواحد منهم عمله نشيطا طيب النفس مكتمل العزم ، ويكون في اليوم بركة حيث يكثر الانتاج فيه والرسول يقول : اللهم بارك لأمتي في بكورها .

روى عن فاطمة الزهراء عليها السلام قالت : مر بي رسول الله وانا مضطجعة متصنعة فحركني برجله ثم قال : يا بنية قومي اشهدى رزق ربك ولا تكوني من الغافلين فان الله يقسم ارزاق الناس ما بين طلوع الفجر الى طلوع الشمس . وما دمت قد استيقظت مبكرا فلا تضيع وقتك سدى . لا تنقل لصاحبك تعال فتقل الوقت بشئ من التسلى ، لان هذا لعب بالعمى وقتل الوقت على هذا النحر اهلاك للفرد واضاعة للجماعة ، واذا كانت عندك فسحة من الوقت ، فاستخدمها في قضاء المصالح العامة . فانها تحسب في ميزان حسناتك يوم القيامة . وخير الناس انفعهم للناس . ورسولنا محمد صلى الله عليه وسلم يقول : لان امشى مع اخ في حاجة احب الى من ان اعتكف في مسجدى هذا شهرا .

ومن اجل ذلك وسع الرسول في دلالة كلمة الصدقة التي ينبغي ان يدلها المسلم فقال : « تبسك في وجه اخيك صدقة . وارشادك الرجل في ارض الضلال لك صدقة . واماطتك الأذى والشوك والعظم عن الطريق لك صدقة » . واقرأك من دلسوك في دلو اخيك لك صدقة واذا شغل الانسان وقته بإداء الخدمات العامة . لا يجد متسا من الوقت ليحقق فيه على اخيه ولا ليغضبه ولا ليحسده على نعمة انعم بها ربه عليه ، ولا ليجتابه او ينم عليه ، ولهذا بطارد الرسول الحسد والبغضاء فيقول : « لاتحاسدوا ولا تباذروا ولا تغضبوا وكونوا عباد الله اخوانا » ، واذا كان الاسلام هودين النظام فانه يكره اشد

ما يكره القوضى والتسبب ، حدث مرة ان كان الرسول يخطب للجمعة وقد كانت الخطبة في صدر الاسلام بعد صلاة الجمعة وبينما كان يخطب سمع اصحابه اصوات غير قادمة من الشام تحمل تجارة ، ومعها الدفوف والطبول ، فخرج كثير منهم ولم يبق معه في المسجد الا عدد قليل فترل وحى من السماء يلزم هؤلاء الذين خرجوا على النظام ولم يحترموا الاجتماعات التي فيها خير لهم . ليكون ذلك درسا لهم وتوجيها للأمة من بعد هم نزل قوله تعالى : « واذا راوا تجارة اولهوا انفسوا اليها وتركوك قائما ، قل ما عند الله خير من اللهو ومن التجارة والله خير الرازقين » ويعلم الاسلام من ازعاج الناس ولو كان بالمهادة . كان ابوبكر اذا صلى لا يكاد يسمع نفسه وكان عمر اذا صلى رفع صوته ليصل الى ابعد مكان منه . ولما سألها الرسول عن ذلك قال ابوبكر : اتفكر فيها اقرأ يا رسول الله . وقال عمر : ارفع صوتي لاني الغافل وارقط النائم ، فترل قوله تعالى : « قل ادعوا الله او ادعوا الرحمن ايما تدعوا فله الاسماء الحسنى ولا تمجهر بصلاتك ولا تخافت بها وابتغ بين ذلك سبيلا » وساله بعض الصحابة يوما : اقرب ربنا فتناجيه ام بعيد فتناجيه ؟ فترل قوله تعالى : « واذا سالك عبادى عنى فانى قريب اجيب دعوة الداع اذا دعان » ويعلمنا الاسلام . الاستئذان حينما زور اصحابنا . وان تنخير الاوقات المناسبة للزيارة بحسب يكون الذوق هو الذى يحكم سلوكنا . وقد ذم القرآن الكريم قوما من الهادية كانوا جفاة في زيارتهم لرسول الله . لقد جاءوا اليه في وقت القيلولة . وهو مستريح في حجرته واخذوا يتنادونه : يا محمد اخرج الينا . ولما لم يسمعوا جوابا اخذوا بعض الحصيات من المسجد النبوى الشريف وقد فوا بها باب حجرته ان هذا تصرف في مجافاة للذوق العام . لذا نزل القرآن بوغيم ويعلمنا اداب الزيارة وقال تعالى : « ان الذين يتنادونك من وراء الحجرات -

الايان في القوس ، وكيف يستطيع اصحاب الايمان ان يجعلوا حياتهم منظمة ، وان يقدروا لارجلهم قبل ان يخطوا بها خطوة الى الامام موضعها ، حسب وصية الشاعر العربي الحكيم :

قدر لرجلك قبل الخطو موضعها

فمن علا زلقا عن غيرة زلقا ؟ !

وحركة الحياة منظمة ، وربنا تبارك وتعالى اوجد هذا الكون على نظام حكيم ، قال تعالى :

« الذي خلق سبع سموات طباقا ما ترى في خلق الرحمن من تفاوت »

جعل الشمس تشرق في النهار ليسى الانسان الى رزقه ، ولا يضيع عمره في الكسل والتهو والغفلة ، وتغيب الشمس فيقبل الليل لراحة الجسم من عناء العمل الطويل في النهار ، فالنهار للدأب والعمل ، والليل للراحة بعد العناء ، وقال تعالى :

« قل ارايتم ان جعل الله عليكم الهل سمردا الى يوم القيامة ، من اله غير الله ياتيكم بضياء افلا تسمعون ، قل ارايتم ان جعل الله عليكم النهار سمردا الى يوم القيامة ، من اله غير الله ياتيكم بليل تسكنون فيه افلا تبصرون ، ومن رحمته جعل لكم الهل والنهار لتسكنوا فيه ولتبتغوا من فضله ولعلكم تشكرون »

القصص : ٧١-٧٣

وانه لمسه الغفلة أن يالف اقوام النوم حتى الضحي فتطلع عليهم الشمس وهم يغطون في نوم عميق . مع ان

طلوع الفجر الى غروب الشمس ، فقبل الفجر بدقيقة يحل الطعام والشراب ، وبعد اذان الفجر اى بعد ذلك بدقيقة يحرم الطعام والشراب ، ويظل الصائم طوال النهار على هذا الشأن ، وهو يواظب على اداء عمله الذي يجلب من طريقه رزقه ، وقد يجمع والطعام الشهى بين يديه ، وقد يظلم والشراب الهنى يترقرق امام عبونه ، ولكنه يعف عن ذلك ، لانه انسان صاحب ارادة يستعمل بها على كل مغريات الحياة . . . فأي درس في دقة الانضباط يبلغ من هذا الدرس ؟

وفي الحج يهرع الحجاج الى اداء المناسك ، ويفد اكثر من مليون من البشر الى بيت الله الحرام بطوافون جميعا حول الكعبة ، ويسمعون جميعا بين الصفا والمروة ، ثم يقف هذا المليون من البشر في يوم واحد وفي مكان واحد ، هو يوم التاسع من ذى الحجة وعلى جبل عرفات ، وترى حولك مدينة كاملة قائمة بخيامها واسواقها ، وتظل عامرة حتى تغرب شمس يوم الرقعة ، فيندفع هذا المليون الى المشعر الحرام بمزدلفة ، وترى مدينة اخرى قائمة تسمىها ليلا ولم تكن قائمة يوم عرفة ويأتي يوم العاشر من ذى الحجة فتنتقل هذه المدينة المتحركة الى منى لتسمىها أياما ليلا ونهارا ، ثلاث مدن تقام في اقل من اربع وعشرين ساعة ، ويعنى ذلك اننا اذا امرنا ربنا ان نمرر مكانا نهارا عمرناه او ليلا عمرناه ، واذا امرنا ان نقيم في مكان ليلا ونهارا أياما وليالى امثلنا ، مدن تقام وتنفض في نظام متقن يوجهه الحق تبارك وتعالى ، ويؤكد مظهرها من مظاهر الحضارة الانسانية التي تبدو في سلوك الحجاج بهذا العدد الهائل من البشر ، وفي تحركاتهم لمنظمة والمحددة بمواقيت معينة ، ونذكر حيثذ القول لمأثور : الدنيا سوق قامت ثم انقضت ، ربح فيها من ربح وخسر من خسر ، انه نموذج يرينا كيف يصنع

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
 بَلَغَ الْعِلْمُ بِكَامِلِهِ كَشَفَ الدُّجَى بِجَمَالِهِ
 حَسَنَتْ جَبِينُ خِصَالِهِ صَلَّوْا عَلَيْهِ وَآلِهِ
 اللَّهُمَّ صَلِّ عَلَى سَيِّدِنَا مُحَمَّدٍ أَلِمَ وَعَقَّرَ يَمْعَهُ دُونَ مَقْلُوبٍ كَلَفَ .

الاسلام دين الحضارة

والمجتمعات الانسانية تسعد بمقدار ما تستملك به من خلق فاضل ، ومن نظام في حياتها ، وانضباط في سلوكها ، فالنظام مظهر من مظاهر حضارة الشعوب ، لذا جاءت التكاليف الشرعية موجهة الى النظام ايتموده المؤمن في حياته كلها ، وفي بيته . وفي الطريق ، وفي ديوان العمل ، وفي المصنع ، وفي سائر مواقع التجمعات ، سواء أكانت تجمعات في مجال الانتاج او في مجال الخدمات ، فالصلاة محددة المواقيت ، حتى يحرص المسلم على حرمة الوقت ، ويحافظ على واعيده اللقاء مع ربه كل يوم خمس مرات ، وكل فرض عدد الركعات ففريضة الصبح ركعتان ، ولواراد المصل ان يبالي في عبادته ويزيد عليها ركعة او ركعتين ظنا منه انه يزداد بذلك قربا من ربه ، بطلت صلاته ، كذلك لو انقص من صلاة رباعية ركعة او ركعتين لغير داعي السفر بطلت صلاته .

والصوم المقرض حدد مرة كل عام في شهر معين هو شهر رمضان محدد البدء والانتهاء ، فيكره صيام اليوم الذي يسبقه كرامة محرم وهو المسمى بيوم النكس ، ويحرم صيام اليوم الذي يليه وهو يوم العيد ، حتى يحافظ المسلمون على صيام شهر محدد بدءا ونهاية ، بلا زيادة ولا نقصان ، و اليوم فيه محدد كذلك بأنه من

حينما دعا رسول الله ﷺ الى الاسلام ، دعا الى فضل بالغ ، وظل سابع ، وسعادة شاملة ، وعدالة كاملة ، وامن وامان ، وخير وسلام ، دعا الى التقدم الانساني . وتحضر الانسان ليكون جديرا بخلافة الله في الارض ، واسعاد المجتمع البشري . . وقد استخلف الله تعالى الانسان في الارض ، ليشريها بالحركة ، ويعمرها بالحياة ، ويضيف اليها في كل يوم جديدا ، وقد سخرها له ليتنفع بخيراتها فهو لم يخلقها لنفسه لانه غنى عن العالمين ولم يخلقها لملائكته ، فالملائكة جنس لا يجوع فيحتاج الى طعام ، ولا يظمأ فيحتاج الى شراب ، ولا يعرى فيزدان الى لباس ، ولكن خلق هذا الكون جميعه لشفعة الانسان ؛ قال تعالى :

و الله الذي خلق السموات والارض وانزل من السماء ماء فاخرج به من الثمرات رزقا لكم ، وسخر لكم الفلك لتجري في البحر بهامره ، وسخر لكم الانهار ، وسخر لكم الشمس والقمر دائيين ، وسخر لكم الليل والنهار ، وآتاكم من كل ما سألتموه ، وان تعدوا نعمت الله لاتحصوها ان الانسان لظالم كفار .

ابراهيم : ٣٢-٣٣

لشوا بشرة تعليمات الاسلام
بها القرآن الكريم والسنة النبوية
تصدر مرتين في كل شهر في السنة

ومن دخله كان امنا

الاربعين

الدين

مَجَلَّة
دار التصنيف (برايمويف) لبيبيد

العدد ٢٦ رجب ١٤١٨ هـ الموافق ٢٢ ابريل ١٩٩٧ م

الاسلام دين الحضارة

- دعوة الاسلام دعوة الى عدالة كاملة وامن وامان وخير و سلام ..
- جاءت التكاليف الشرعية موجهة الى النظام في حياة المؤمنين كلها .
- وفي المحم مظهر من مظاهر الحضارة الانسانية التي تبدو في سلوك الحجاج .
- لان الاسلام دين النظام فانه يكره اشد ما يكره الفوضى والتسيب
- ويحذر الاسلام من ازعاج الناس ولو كان بالعبادة .

AND SURELY, IT (THE QUR-AAN) IS THE TRUTH OF ASSURED L

Yaqeen

A NON-SECTARIAN
JOURNAL PRESENTING
PRISTINE PURITY OF
QUR-AAN AND SUNNAH

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ISRA' AND MI 'RAJ (THE HOLY PROPHET'S JOURNEY BY NIGHT) 80

THE ARABIC LANGUAGE -- ITS IMPORTANCE 82

QURAAN WARNS THE DISSIDENTS 84

ISLAM IN KOREA 84

DISTINCTIVE CHARACTERISTIC FEATURES OF ISLAM 85

BATH (GHUSL) 87

QUR-AAN MAJEED

ARABIC TEXT, ITS TRANSLITERATION,
TRANSLATION AND COMMENTARY INTO ENGLISH.
PART 28, CHAPTER 59, SOO-RA-TUL-HASHR,
VERSES 11 TO 24 (Completed)

51

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sallam) have been printed for the benefit of our readers. You are asked to ensure their sanctity.
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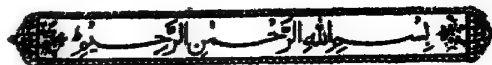
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Bis-mil- laa- hir- rah- maa nir- ra- heem.

In the name of Allah, the All Compassionate, the Most Merciful

QUR-AAN AND SUNNAH

Indeed, the Best Word is the Word of Allah (i.e. Qur-aan-e-Majeed) and the Best Guidance is Sunnah of the Holy Prophet Muhammad (Sallallahu-'alaihi-wa-sallam) And the Best deeds are those declared definite and imperative (according to Qur-aan and Sunnah) And the Worst deeds are those invented by man himself (as part of Religion) and all such self-invented formulations are Innovations (Bid-'at) and every Innovation (Bid-'at) leads a man to Eternal Hell-Fire.

And who is more excellent in speech than the one who calls towards Allah while he himself does righteous deeds and says: Admittedly I am from the obedient ones' (Muslims). (Al-Qur-aan 41:33)

Explanatory Note :-

Whoever invites people towards Allah deserves great honour and is worthy of being listened to His words are held in the highest esteem as evidenced below -

- That he calls people to Allah (the "Truth of Allah") without involving his 'self', in any way
- Every deed of his is based on Righteousness showing no divergence between his preaching and his conduct (i.e. his own words and actions), and
- He asserts himself as a Muslim, meaning that he associates himself with the 'Will of Allah', as if he is the full embodiment of Islam, as ordained by Him (Allah) and adopted by His Prophet Muhammad (Sallallahu 'alaihi wa sallam)

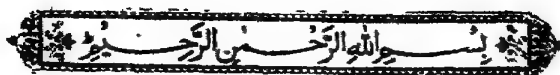
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In the name of Allah, The All-Compassionate, the Most-Merciful

ISRA' AND MI 'RAJ (THE HOLY PROPHET'S JOURNEY BY NIGHT)

Isra' and Mi 'raj : The Journey by Night is the sublimest miracle associated with the exalted personage of Holy Prophet Muhammad (*Sallallahu 'alaihi wa sallam*)

There is consensus that it occurred about eighteen months before his Migration to Madinah on the twenty-seventh night of the month of Rajab. The journey took place, with his body and soul together, from Makkah to Jerusalem in the first instance and thence to the seven heavens

Quraan Majeed describes the earth-bound part of the journey, i.e. **Isra'**, thus

"Glory be to Him who carried His servant by night from the Sacred Mosque (*Masjidil-Haram*) to the Distant Mosque (*Masjidil-Aqsa*), the environs of which We have blessed, so that We may show him some of Our signs " (17:1)

Onward from *Masjid-il-Aqsa* in Jerusalem, began his heavenly ascension, called **Mi 'raj**, which took him to the seven heavens one above another. He reached the farthest point in the Heaven, that is the Lote-tree, and saw the Light of the Divine Countenance. This part of the journey is referred to in the following Quranic verses

"By the star when it sets, your companion neither erred nor did he deviate, Nor does he speak out of (his own) desire. It is not but a Revelation, revealed (by Allah) Which one mighty in power (Jibreel) taught him. The strong one. Then he (Jibreel) straightened up. And he was on the higher horizon, Then he drew near and hovered over, And he was at a distance of two bows or even nearer. So, Allah revealed to HIS 'ABD (servant) what He revealed. The (Prophet's) heart did not lie of what he saw. Do you now dispute with him about what he saw? And indeed, he saw him (Jibreel) descending another time. By the Sid-ra-til-munn-ta-haa, (the farthest Lote Tree) Near it is the Paradise of Repose -- when he covered the Sidra that which covered (it), " (53:1-16)

The verses go on to describe, in the words of Allah Himself, the state of confidence and certitude of the Holy Prophet, (*Sallallahu 'alaihi wa sallam*) thus.

"Neither his sight swerved, nor did it exceed the limit. Indeed, he beheld the greatest signs of his RABB (Creator and Sustainer) (53:17-18)

PREPARATIONS : The Holy Prophet (*Sallallahu 'alaihi wa sallam*) said "While I was sleeping in the Hijr, Gabriel came and stirred me. I sat up but saw nothing and lay down again. He came a second time and stirred me. I sat up but saw nothing and lay down again. He came to me for the third time and stirred me. I sat up and he took hold of my arm and I stood up by his side. He brought me out to the floor of the Mosque and there stood a white animal (*Buraaq*) of the size between a mule and a donkey, with wings on its side with which he propelled its feet, putting down each forestep at the limit of its vision. Gabriel mounted me on it and went along with me keeping close " (*Ibn Ishaq*)

Bukhari and Muslim have it that, before, the Holy Prophet's (*Sallallahu 'alaihi wa sallam*) chest was also split open, his belly was washed with zamzam water and his heart was filled with Faith and Wisdom

AT JERUSALEM : The Holy Prophet (*Sallallahu 'alaihi wa sallam*) and (Gabriel) Jibreel (*'Alaihi salaam*) went along together until they reached the Shrine at Jerusalem. There the Holy Prophet (*Sallallahu*

'alaihi wa sallam) offered and led Prayer. Then (Gabriel) Jibreel (*'Alaihis salaam*) brought and offered two cups, one containing wine and the other milk. The Holy Prophet (*Sallallahu 'alaihi wa sallam*) took the milk cup and drank from it, leaving the wine. Upon this (Gabriel) Jibreel (*'Alaihis salaam*) said "Muhammad (*Sallallahu 'alaihi wa sallam*)! you have been rightly guided to the way of nature and so shall your people be. Wine is forbidden to you." (Ibn Ishaq).

ONWARD TO HEAVEN : The Holy Prophet (*Sallallahu 'alaihi wa sallam*) said, "After the business at Jerusalem was completed, a ladder was brought to me (Gabriel) Jibreel (*'Alaihis salaam*) mounted it with me until we came to the gate of heaven. An angel named Isma'il was in charge of it, and under his command were twelve thousand angels, each one of them having twelve thousand angels at his command

"When (Gabriel) Jibreel (*'Alaihis salaam*) brought me in, Isma'il asked me who I was. When he was told that I was Muhammad (*Sallallahu 'alaihi wa sallam*), he inquired whether I had been given a mission. On being assured of it, he wished me well

"All the angels who met me when I entered the lowest heaven welcomed me with smiles and wished me well (except Maalik, the incharge of the Hell). When I entered the first heaven I saw a man who, (Gabriel) Jibreel (*'Alaihis salaam*) told me, was our forefather Adam (*'Alaihis salaam*) " (Ibn Ishaq)

The Holy Prophet (*Sallallahu 'alaihi wa sallam*) also had a vision of a beautiful, but vicious woman, and was told that she was the world. He also saw persons undergoing various punishments on account of their respective sins

The Holy Prophet (*Sallallahu 'alaihi wa sallam*) continued to say, "Then I was taken up to the second heaven and there I met with Jesus (*'Alaihi salaam*) son of Mary and John (*'Yahya-'alaihis salaam*) son of Zakaria (*'Alaihis salaam*). Then to the third heaven where was a man whose face was beautiful like the full moon. This was Joseph (*'Alaihis salaam*) son of Jacob (*'Yaquub 'Alaihis Salaam*). Then I reached the fourth heaven where I met with Idris (*'Alaihis salaam*). Then on the fifth heaven I met with Aron (*'Haroon 'Alaihis salaam*) son of 'Imran. Then on the sixth heaven I met with Moses (*'Moosa 'Alaihis salaam*) son of 'Imran. Lastly, on the seventh heaven, I saw a man reclining at the entrance of the Bait-al-Ma'mur (Immortal Mansion). Every day seventy thousand angels entered it, not to come back until the Resurrection Day. This was my forefather Abraham (*'Ibraaheem 'Alaihis salaam*)

"(Gabriel) Jibreel (*'Alaihis salaam*) took me into Paradise and I also had a distant spectacle of the Hell " (Ibn Ishaq)

On the seventh heaven, he reached nearest to Allah (*Sub-haa-na-hoo Tu-'alaa*). The details were contained in the Quraanic verses 53.1-18 already cited in the beginning. Here the last verses of *Soo-rah Al-Baqarah* were revealed to him directly from the Lord, for (Gabriel) Jibreel (*'Alaihis salaam*) could not reach that place and had therefore excused himself, as the poet has put it

Were I to soar farther
even by the width of a hair,
The splendour of the Lord
would burn my wings.

Here he was also ordained the five-time daily Prayers (*Salaat*) about which he later on said that *Salaat* is the *Mi'raj* of the Believers.

RETURN JOURNEY : The Divine purpose of *Mi'raj* having been fulfilled, the return journey to

(Continued on Page 84)

THE ARABIC LANGUAGE — ITS IMPORTANCE

By Iqbal Hussain Ansari

The importance of the Arabic language for the Muslims all over the world is so obvious that it is hardly necessary to furnish any far-fetched arguments to project it. All know that it is the language in which the Quraan Majeed was revealed. It is the language which Holy Prophet Muhammad (*Sallallahu 'alaihi wa sallam*), the last of the Prophets spoke. It is therefore the language in which stands recorded and preserved his sacred Traditions. Thus the two basic sources of Islam, the Holy Quraan and the Sunnah, are available in the Arabic language.

Unity, fraternity and fellow-feelings so desirable to pervade the entire Muslim world emanate from the common faith, Islam, which all Muslims profess. Close in importance to this common faith in the matter of Muslim brotherhood and cooperation comes the Arabic language which is the language of Quraan Majeed and the sacred Traditions of the Holy Prophet (*Sallallahu 'alaihi wa sallam*).

The fact about the importance of the Arabic language in promoting unity and friendship among the Muslim world and thereby stabilising its position in the global comity of nations, has always been keenly felt and stressed by sincere and right-thinking Muslim leaders. They also warned that, realising the benefit and importance of the Arabic language for the Muslims, the adversaries of Islam, particularly the Western imperialists, were very active in diverting the Muslim mind from the Arabic language and alluring it to the false glamour of

the English, French, German, or Russian languages. They have been doing so by dint of the political sway which they have held over Muslim lands for a considerable period. In certain cases these political powers even succeeded in winning over the Muslims to abandon the Arabic script in favour of the Roman script.

Realising the gravity of the situation and foreseeing the great harm that could be done to the Muslim culture, civilisation and the Muslim Faith itself, the well-wishers of Islam raised their voices against this inherent danger and exhorted the Muslims of the world to adopt Arabic as their common language. Among such personalities was H H the late Sir Sultan Muhammad Agha Khan who had long ago advised the people of Pakistan to adopt Arabic as their national language in order to bring themselves closer to the Muslims of the world. The common language can weld them into one close-knit bloc. The late renowned Muslim scholar and missionary, Ahmad Deedat, once addressing a press conference in Riyadh, Saudi Arabia, has laid great stress on adopting Arabic as the common language of the entire Muslim world. He said, and rightly, that had Arabic been the common language of Pakistan, East Pakistan would not have drifted away and eventually seceded from Pakistan. He has pointed out with added emphasis that the need to give attention to this important point and to work for the achievement of our objective, was at no time as pressing as was then. He said that

the recent holocaust that occurred in Pakistan could be traced, among other things, to linguistic differences. He, therefore, urged that there was still time to give serious thought to his advice and introduce Arabic in the country as its national language in order to mould the people of Pakistan into a strong, united and invincible Muslim nation. He added that, in so far as Pakistan is concerned, the task is not difficult, as about forty per cent of the words used in the Urdu language are derived from Arabic roots.

In the circumstances, it is the duty of every Muslim to learn the Arabic language, so that he may be able to understand the Holy Quraan, the sacred Traditions of the Holy Prophet (*Sallallahu 'alaihi wa sallam*) and other literature on religious topics available in the Arabic language. Further more, all categories of Salaat (Prayer) are offered in the Arabic language. There are many invocations (*Ad'iyah*) and items of rehearsals (*Zikr*) which are rehearsed in the Arabic language. In order to obtain the desired result, it is essential that one must understand the meaning of what he is rehearsing.

Islam is the last Revealed Religion, Muhammad (*Sallallahu 'alaihi wa sallam*), the last of the Prophets, and the Quraan the last of the Revealed Books to guide humanity on to the right path of Islam till the Day of Judgement. The Book must, therefore, remain as it has actually remained safe from all sorts of corruption, interpolation and distortion to which the earlier revealed books had fallen victim. Omniscient

Almighty Allah Himself took over the responsibility of protecting His Final Book from every onslaught of human mischief and the vicissitudes of time. He says:

"It is indeed We who revealed the Reminder (the Qur'an) and indeed We are its Protectors" (15:9).

Now the process of protecting the Book involves two distinct aspects: (i) protecting the words of the Quraan from being tampered with, and (ii) protecting the meanings of these words from being misinterpreted or changed with some evil intention. So far as the protection of the words is concerned, Allah has, in His infinite Grace, created a class of Huffaaz (those who commit the text of the Quraan to memory) at all times and in all parts of the world where Muslims live. This is an institution which is unprecedented and unique. It is in fact a miracle which proves that the Quraan is a Divinely Revealed Book. As regards the protection of the meanings of the Divine Words, just like the class of Huffaaz, Allah has created a class of devout Arabic Scholars who protect the meanings of the words of the Quraan. To learn the Arabic language and acquire a good knowledge of it so as to be able to understand the correct meaning of the words and verses of Quraan Majeed as was intended by Allah, is a deed of high virtue means active contribution to the divine scheme of protecting the Divine Book.

Allah has commanded all believers to understand and reflect upon Quraan Majeed, thus:

- 1) "Do they not ponder on the Qur'an? Were it from anyone other than Allah, they would have surely found many inconsistencies in it" (4:82)
- 2) "Indeed We have revealed it as an Arabic Qur'an, so that you may

understand". (12:2).

- 3) "A Book the verses of which are definitely explained, a Qur'an in Arabic for a people who understand" (41:3)
- 4) "And indeed, We have made the Quraan easy to understand so is there anyone to learn (a lesson)?" (54:17)

Now, therefore, how can a man ponder on Quraan Majeed unless he understands the meaning of the verses of the Quraan, and for this understanding it is indispensable for him first to learn the Arabic language.

Quraan Majeed is a living miracle of Allah associated with Holy Prophet Muhammad (*Sallallahu 'alaihi wa sallam*). It is unique in the beauty of its diction, expression and eloquence. It has a melody and symphony of its own that moved to tears even the most hard-hearted enemies of Islam. To verify the truth of this statement, let one recall the event of acceptance of Islam by Hazrat 'Umar (*Razi Allahu anhu*). It is a Muslim's duty to qualify himself to be able to experience this unique miraculous distinction of Quraan Majeed. This again requires a thorough knowledge of the Arabic language.

In addition to the many exhortations in Quraan Majeed and the Traditions of the Holy Prophet (*Sallallahu 'alaihi wa sallam*) for the believers to learn and teach the Book of Allah, there is another indication in Allah's scheme of things that in order to preserve the Divine Book genuinely pure and unaltered till the Day of Judgement, the believers should be provided ease and facility to learn the Arabic language without any let or hindrance. It is another clear miracle that Allah has, in His Grace, protected the language of

the Holy Quraan from undergoing any drastic changes during the last fourteen centuries. This is a period sufficient for a language to fall into disuse and become dead or at least become so drastically changed that it is very difficult to understand it without the guidance of an expert.

Examples are the Hebrew, Greek, Latin, Sanskrit, and more recent Shakespearian English or Persian as it was before the Pahlavi period. The Arabic language has been safe from such changes and will remain so till the Day of Judgement. If the Arabic language had also met the same fate which has overtaken many languages of the past that are now totally dead or obsolete, it would have been beyond the capacity of the average Muslims to memorise Quraan Majeed or learn its language. Allah, however, does not throw on anyone's shoulders a burden which one cannot bear.

"Allah does not impose an obligation on anyone except what is within his capacity." (2:286)

The more one goes into the subject the more benefits and advantages will come to light resulting from adopting the Arabic language as the *lingua franca* of the Muslim world. So it is not necessary to stretch this point any further. What is really necessary is to find ways and means to achieve this objective. The Muslims whether residing as a majority in Muslim countries or as minorities in non-Muslim countries have been serving the cause of Arabic language in their own way through Masjid schools, private schools and colleges with special courses of Arabic, and through exclusively religious Universities (Darul Uloom). However, their instructions in the Arabic language have in general been confined to

giving the students lessons only in the Quraan, Hadith and Fiqh, with the exception of a few institutions which are run comparatively on modern lines. The older institutions following the time-honoured Dars-i-Nizami have not paid much attention to the pressing contemporary need that Arabic language syllabus needs to be expanded to enable their students to read, write and speak Arabic with ease and fluency. If this is done, it will be an important step towards making Arabic the language of the Muslim world.

The entire non-Muslim world is striving hard to estrange the Muslims from their religion and culture and they know that the most effective way to achieve this nefarious objective is to weaken and ultimately sever the relation of the Muslims from the Arabic language. The counter efforts made in this respect by Muslim countries, or Muslim Associations in their respective capacities, will not be effective. This important issue must be studied and tackled on the international forum through organizations like the World Muslim League, the Organisation of Islamic Conference, etc. They should have branches spread throughout the Muslim majority and minority countries to introduce a common syllabus for teaching the Arabic language by trained teachers and to set up the requisite machinery to supervise, co-ordinate and promote the teaching programmes. The responsibility of the Arabic-speaking countries for launching and working these programmes is much greater and they should therefore step forward to play their due role in this important field without delay.

QURAAAN WARNS THE DISSENTERS

The Dissenters are a body of ignorant people. Quraan Majeed makes frequent and fervent appeal to them. Here are some of its verses about them --

"Surely, those who disbelieved and hindered (others) from Allah's path, they have strayed far into error " (4 167)

"Surely, (as for) those who disbelieved and acted wrongfully, Allah will never forgive them nor guide them to the right path " (4 168)

"But if it is discovered that they both have sinfully suppressed the truth then two others out of those whose claim has been suppressed and are nearest relations (of the deceased) should stand in their place and swear by Allah. Our testimony is more truthful than the testimony of these two, and we have not exceeded (the truth), for surely we should then be among the wrong-doers " (5 107)

ISLAM IN KOREA

At present there are 80,000 Muslims in South Korea. Most of the country's Islamic activities take place in Kwangju, where its entire population of 3,000 people have embraced Islam. Kwangju is located 60 Kms from Seoul. Islam has also spread to other parts of South Korea. A grand mosque has been built in Seoul. An Islamic university will also be built in the country.

(Courtesy The Minaret)

Continued From Page 31

ISRA' AND MI'RAJ (THE HOLY PROPHET'S JOURNEY BY NIGHT)

Makkah via the Shrine of Jerusalem took place in the company of (Gabriel) Jibreel (*'Alaihi salaam*). It was still night when they reached the Holy Ka'bah. From there the Holy Prophet (*Sallallahu 'alaihi wa sallam*) came back to the house of his cousin. In her words, as narrated by Ibn Ishaq, "a little before dawn, the Holy Prophet (*Sallallahu 'alaihi wa sallam*) woke up, and when he had prayed the dawn prayer, he said 'O Ummi Ham! I prayed with you the last night the night prayer in this valley as you say. Then I went to Jerusalem and there prayed, and now I have prayed the morning prayer with you."

Here we close the narrative parts of the Night Journey and the Celestial Ascension of Holy Prophet Muhammad (*Sallallahu 'alaihi wa sallam*) which took place with his body and soul together. For more detailed description, books of *Secrat* and *Ahadith* can be read.

This miracle is rightly considered to be a great miracle. It was not a piece of fiction but a true story of an actual happening.

DISTINCTIVE CHARACTERISTIC FEATURES OF ISLAM

Every living thing in this world has some basic characteristics which distinguish it from others. This is as true of individuals as of groups of people and their religions and philosophers. It is, therefore, appropriate that we try to find out the distinctive characteristics of Islam and acquire correct knowledge about it.

Let us first of all understand clearly that this religion was not given to us by any philosopher, legal expert, moralist, psychologist, conqueror, founder of a Kingdom, politician or national leader. It has come down to mankind from Almighty Allah, the Creator and Master of the Universe, through His Prophets or Messengers. These were especially chosen by Him to receive His Guidance in the form of *Wahee* () and pass it on to the mankind without adding to, or suppressing from it, any word according to their own wish. All of them taught only one religion which Allah calls Islam (meaning submission to Him).

The last of these Messengers was Hazrat Muhammad (*Sallallahu 'alaihi wa sallam*). With him the teachings of Islam were finalized and the Guidance completed as mentioned in Verse 3 of *Soo-rah Al-Maa'idah* of *Quran Majeed*.

"...Today I have perfected your religion for you, Completed My favours upon you and chosen Al-Islam as a religion for you... (5:3).

(1) First Distinctive Characteristic of Islam

The first distinctive characteristic of Islam is its emphasis on correct basic Faith, that is, faith in Almighty Allah, as the One and Only Being Who is the Creator, Sustainer and Master of the whole Universe, Who alone is worthy of being worshipped and to Whom all of us have to return and account for our deeds done in this life.

This has been the prime teaching of all His Messengers throughout the ages from Hazrat Adam (*'alahis salaam*) right up to His Last Messenger Muhammad (*Sallallahu 'alaihi wa sallam*). They never budged from preaching it despite bitter opposition from common men (including their own relations) as well as mighty rulers. This was because in Allah's scheme of things mankind cannot peacefully exist, nor properly manage their affairs, nor prosper without this basic faith.

(2) Motive Force

The second point to note is that it is only Allah's pleasure which was the motive force behind all the efforts of His Messengers to preach and spread His Message for the benefit of men. It was this burning zeal that left no room in their hearts for any mundane benefits -- self, power or honour. Nor did they in accomplishing their mission harboured any ill-will, rancour or feeling of enmity and

revenge against anyone on a personal basis. The journey to Taa'if which His Last Messenger Muhammad (*Sallallahu 'alaihi wa sallam*) undertook to preach Islam did not result in any conversion and he was maltreated and even severely stoned by the local people. But this did not dishearten him. Suffering all the humiliation patiently, he only prayed to his Creator for His help and mercy.

An earlier Prophet, Hazrat Nooh (Noah) (*'alahis saluam*) who lived among his people. It is said, that for 950 years he preached Islam day and night, openly and in seclusion (71:5,8,9), could attain only limited success (11:40). Yet, it was the sincerity and selflessness of his effort and his perseverance in his mission that made him eligible for Allah's rewards. Says *Quraan Majeed*:

"And We left for him among posterity (the salutation) Peace be upon Noah among (the people of) the worlds. Thus do We indeed reward those who do good. He is indeed one of our believing servants." (37:78-81)

What is required on the part of Allah's servants is sincere and whole-hearted effort to spread His message and to establish His Order. His rewards are for such efforts irrespective of their results. When or where will the efforts bear fruit or result in success is known to Him only. He has however, promised His faithful servants, the true believers, that their striving will sooner or later meet with success. Verse 139 *Soo-rah 3 Al-Imraan* says:

"And neither despair nor grieve, you will surely triumph, if you are believers (in Allah)."

(3) To Guard Allah's Guidance

The third characteristic of Islam is that Allah's Messengers, the Prophets (*'Alaihimus-salaam*), are duty-bound to guard His guidance, His Word, as received from Him. They will never allow any change or amendment in His Word or accept any compromise in connection with their mission. Addressing His Last Messenger Allah said

"So proclaim what you are Commanded and turn away from the polytheists" (15:94)

"O Messenger! Deliver (to the people) what has been revealed to you from your RABB (Lord), and if you do not, then you have not delivered His message. Allah will protect you (in your mission) from the people. Surely, Allah does not show guidance to such unbelieving people" (5:67)

Against any possibility of compromise, He warned

"They wish, if you be easy with them then they (also) be easy to you" (68:9)

After Taa'if had been subdued, a deputation of its influential tribe Bani Thaqeef, having embraced Islam, came to see the Holy Prophet (*Sallallahu 'alaihi wa sallam*). They requested that their idol named Laa't (which was one of the most revered idols of the pagan Arabs) be left unharmed for three years, but Allah's Apostle turned down the request. They then asked for two years' time and the Holy Prophet (*Sallallahu 'alaihi wa sallam*) said, "NO". Cutting down the period they finally requested for only one month's status quo for their tribal idol. This time the Holy Prophet's negative response was in the form

an order to Hazrat Abu Sufyaan bin Harb and Hazrat Mugheerah bin Shu'bah (*Razi Allahu 'anhuma*) to go to Taa'if and demolish the idol and its temple. It is to be noted here that Hazrat Abu Sufyaan had relations in Taa'if while Hazrat Mugheerah belonged to the same tribe of Banu Thaqeef to which the deputationists belonged. They had also requested to be exempted from Salaat which was as unacceptable as the first request and Allah's Apostle (*Sallallahu 'alaihi wa sallam*) told them that there was no good in a religion of which Salaat was no part.

The deputation returned to Taa'if and with them Hazrat Abu Sufyaan and Hazrat Mugheerah also left for that important town where they hardly spared time to accomplish their assigned mission. And in accordance with the divine decree, instead of any further opposition or resistance, the whole tribe of Banu Thaqeef and soon after them the whole population of the town came into the fold of Islam.

As in the fundamental beliefs and principles of Islam, so also in the enforcement of Allah's Commandments in respect of individual and social life of His Hudood, the Holy Prophet (*Sallallahu 'alaihi wa sallam*) could not and did not adopt a compromising attitude. When a woman of Banu Makhzoom committed a theft and Hazrat Usaamah bin Zaid (*Razi Allahu 'anhu*), one of the dearest Companions, pleaded for leniency in her favour, the Holy Prophet (*Sallallahu 'alaihi wa sallam*) was terribly angered. He told him that he was pleading in her favour in utter disregard of Allah's prescribed Hudood (punishment). He, then, explained that people

foregone were destroyed because of their practice of letting go unpunished a thief who happened to enjoy a higher social status or belonged to an influential family and enforcing the prescribed punishment on the commoners, the poor and the weak. He said: "By Allah, even if Muhammad's daughter, Fatimah, happens to commit a theft, I will not hesitate to cut off her hand."

The same uncompromising attitude in respect of Deen is found during the Caliphates. The lives of Hazrat Abu Bakr and Hazrat 'Umar (*Razi Allahu 'anhuma*) particularly provide several instances of strict adherence to Allah's Laws.

This does not, however, mean that the Messengers (*'Alaihimus-salaam*), while preaching the Faith, did not take into account the intellectual level of their people or that they did not accomplish their mission with understanding and prudence. Far from it, for Allah the All-knowing, Himself advised them to keep these things in view. To His Last Messenger (*Sallallahu 'alaihi wa sallam*) He said

"Invite (them) to the way of your Lord with wisdom and good-exhortation and argue with them in (ways) that are the best" (16:125)

At another place in Quraan Majeed, He said

"It was by Allah's mercy that you were lenient with them. Had you been stern and hard-hearted, they would have broken away from you" (3:159)

The Holy Prophet Muhammad (*Sallallahu 'alaihi wa sallam*) also advised his Companions to be soft-spoken and kind to the people in preaching Islam. He would tell them that they had been raised (appointed) to facilitate matters, not to create difficulties.

Al-Fiqh-ul-Islami
Islamic Jurisprudence

BATH (GHUSL)

Islam lays strictest emphasis on cleanliness and purification of body, especially at the time of prayer. Without bodily cleanliness and purification, one cannot expect to attain purity of soul which is the ultimate object of human life under Islam. Ritual purification is, therefore, the first article of Divine protocol for spiritual elevation, or achieving nearness to Allah.

Quraan Majeed says:

"O you who believe! Do not go to pray (salat) while you are polluted until you have washed yourself except when you are travelling" (4:43)

"O you who believe If you are in a state of major ritual impurity, then cleanse yourself (by bathing)" (5:6)

In pursuance of these Quraanic injunctions, Prophet Muhammad (*Sallallahu 'alaihi wa sallam*) laid down a detailed procedure for Ghusl.

Obligatories, (FARAIZ)

The following are three Obligatory acts of Ghusl:

- 1) Gargle and rinse the mouth with water so that it reaches everywhere in the mouth.
- 2) Wash and cleanse the nostrils up to the soft bone of the nose
- 3) Flow water all over the body, leaving no dry spot.

Categories:

Bath or Ghusl, falls into the

following categories:

- a) Obligatory
- b) Sunnah, that is, as practised by the Holy Prophet (*Sallallahu 'alaihi wa sallam*)
- c) Appreciable.

Obligatory bath:

Bath is obligatory under four conditions, namely --

- 1) On discharge of semen with excitement, while asleep or awake,
- 2) entry of the top of penis into vagina,
- 3) on stoppage of menses (monthly course) in case of women, and
- 4) on stoppage of blood after-birth discharge in case of women

If a non-Muslim embraces Islam, it is essential for him to bathe in Islamic way after accepting Islam

To give bath to the dead body of a Muslim is the collective duty of the Muslims

Sunnah bath:

Bath is Sunnah for those upon whom Friday Prayer is obligatory, during the time from Fajr to Friday Prayer

Bath on 'Id days, prior to 'Id Prayers, is Sunnah for those on whom 'Id Prayer is compulsory

Bath is Sunnah before wearing Ahram of Hajj or 'Umrah.

For those who are performing Hajj, bath is Sunnah after mid-day on the day of 'Arafa.

Optional Bath:

It is optional for one to take bath before embracing Islam

It is optional to take bath after coming out of a state of unconsciousness or insanity

After giving bath to a dead body, it is optional to take bath for those who gave bath to the dead

Method of Bath:

While bathing, one should not have his face towards Kaa'bah. Bath should be taken in privacy. Water should not be used wastefully, nor should it be insufficient

First of all, wash both the hands up to and including the wrists. Then wash the private parts, completely and remove dirt or filth from the body. Next, make ablution. If the floor is muddy, feet should be washed afterwards on a clean spot. After ablution, water should be poured over the body. Then pour water over both the shoulders three times each

Pass the hands all over the body while pouring water so that no part of the body remains dry.

This method of bath is according to Sunnah and it includes the obligatory acts as well

CHAPTER 59

SOO-RA-TUL-HASHR

(Continued from October 22, 1997 Issue)

SECTION 2**RU-KOO' 2**

ر ك و ع ٢

11 Did you not see the hypocrites,

11. *A-lam ta-ra i-lal-la-zee-na
naa-fa-qoo*

أَلَمْ تَرَ إِلَى الَّذِينَ نَافَقُوا

saying to their brethren

*ya-qoo-loo-na li-ikh-waa-ni-
hi-mul-*

يَقُولُونَ لِإِخْوَانِهِمْ

from among the people of the
Book who disbelieve:*la-zee-na ka-fa-roo min ah-
lil-ki-taa-bi*

الَّذِينَ كَفَرُوا مِنْ أَهْلِ الْكِتَابِ

If you are driven out, surely
we will also go out along with
you*la-in ukh-rij-tum la-nakh-
ru-jan-na mu-'a-kum*

لَئِنْ أُخْرِجْتُمْ لَنَخْرُجَنَّ مَعَكُمْ

and shall not obey any one
ever in what concerns you,*wa laa nu-tee-'u fee-kum a-
ha-dan a-ba-danw-*

وَلَا نَطِيعُ فِيكُمْ أَحَدًا أَبَدًا

and if you are fought against,
we shall help you,*wa in qoo-til-tum la-nan-ṣu-
ran-na-kum.*

وَلَئِنْ قُوتِلْتُمْ لَنَنْصُرَنَّكُمْ

and Allah bears witness that
surely they are liars*Wal-laa-hu yash-ha-du in-
na-hum la-kaa-zi-boon.*

وَاللَّهُ يَشْهَدُ أَنَّهُمْ كَاذِبُونَ

12 If they are driven out, they
(the hypocrites) shall not go
with them,12. *La-in ukh-ri-joo laa yakh-ru-
joo-na mu-'a-hum.*

لَئِنْ أُخْرِجُوا لَا يَخْرُجُونَ مَعَهُمْ

and if they are fought against,
they shall not help them,*Wa-la-in qoo-ti-loo laa-yan-
su-roo-na-hum.*

وَلَئِنْ قُوتِلُوا لَا يَنْصُرُونَهُمْ

and if they help them, they
shall surely turn their backs (in
fight),*Wa la-in-na-ṣa-roo-hum la-
yu-wal-lun-nal-ad-baar.*

وَلَئِنْ نَصَرُوهُمْ لَيُوَلِّنَنَّ الْأَدْبَارَ

then they shall not be helped

Sum-ma laa yun-ṣa-roon.

لَهُمْ لَا يَنْصُرُونَ

13 Surely, they have greater fear
of you in their hearts than (the
fear of) Allah;13. *La-an-tum a-shad-du rah-
ba-tan fee su-doo-ri-him-mi-
nal-laah.*

لَا أَنْتُمْ أَشَدُّ هَبَافًا فِي صُدُورِهِمْ مِنَ اللَّهِ

this is because they are a
people who do not
understand,*Zaa-li-ka bi-an-na-hum qau-
mul-laa-yal-qa-hoon.*

ذَلِكَ بِأَنَّهُمْ قَوْمٌ لَا يَفْقَهُونَ

14. They will not fight against you
in a body.

except in fortified towns
or from behind walls.

Severe is their fighting among
themselves.

You reckon them united,
while their hearts are divided.

This is because they are a
people

who have no sense

14. *Laa yu-qa-ti-loo-na-hum ju-
mee-'un*

*il-laa fee qu-ram-mu-haa-ya-
na-tin
au minw-wa-raa-i ju-dur.*

*Ba¹-su-hum bai-na-hum
sha-deed.*

*Tah-sa-bu-hum ju-mee-anw-
wa qu-loo-bu-hum shat-taa.*

*Zaa-li-ka bi-an-na-hum qau-
mul-*

laa yu¹-qi-loon.

15 Like those (the Jews) who
were before them

they recently tasted the
(bitter) consequences of their
deed.
and for them is a painful
torment.

15. *Ka-ma-ya-lil-la-zee-na min
qah-li-hum*

*qu-ree-ban zaa-qoo wa-baa-
la am-ri-him.*

*Wa lu-hum 'a-zaa-bun a-
leem.*

16. Like Satan

when he said to man
Disbelieve!

So when he (man) disbelieved

he (Satan) said. Surely, I do
not share with you (your
guilt)

Surely I fear Allah, the RABB
(Guardian-Lord) of the
worlds..

16. *Ka-ma-sa-lish-shai-taa-ni*

iz qaa-la lil-in-saa-nik-fur

Fa-lam-maa ka-fa-ru

*qaa-la in-nee ba-rēe-um-
min-ku*

*in-nēe a-khaa-ful-laa-ha
rab-bal-'aa-la-meen.*

17. So the end of them both shall
be

that they shall both be in the
Fire, abiding therein for ever,

and such is the retribution of
the wrongdoers.

17. *Fa-kaa-na 'aa-qi-ba-ta-hu-
maa*

*an-na-hu-maa fin-naa-ri
khaa-li-dai-ni fee-kau.*

*Wa zaa-li-ka ja-zāa-uz-zaa-
li-meen.*

لَا يُلَاحِظُونَكَ جَمِيعًا

إِلَّا فِي قُرَى مُتَحَصِنَةٍ

أَوْ مِنْ وَرَاءِ جُدُرٍ

بِأَسْوَءِ بَيْنِهِمْ شَدِيدٍ

خَسِبَهُمْ يَمِينُهُمْ وَأَقْرَبَهُمْ شَيْئٌ

ذَلِكَ بِأَنَّهُمْ قَوْمٌ

لَا يَعْقِلُونَ ۝

كَمَثَلِ الَّذِينَ مِنْ قَبْلِهِمْ

فَرِيضَةً أَقْرَبَ بَالَ أَمْرِهُمْ

وَلَهُمْ عَذَابٌ أَلِيمٌ ۝

كَمَثَلِ الشَّيْطَانِ

إِذْ قَالَ لِلْإِنْسَانِ اكْفُرْ

فَلَمَّا كَفَرَ

قَالَ إِنِّي بَرِيءٌ مِنْكَ

إِنِّي أَخَافُ اللَّهَ رَبَّ الْعَالَمِينَ

فَكَانَ عَاقِبَتُهُمَا

أَنَّهُمَا فِي النَّارِ خَالِدِينَ فِيهَا

وَذَلِكَ جَزَاءُ الظَّالِمِينَ

SECTION 3**RU-KOO' 3**

رُكُو' ٣

18. O you who believe! Fear Allah,

and let every soul wait for what it forwarded for the morrow.

And fear Allah;

surely, Allah is Aware of what you do.

19 And do not be like those who forget Allah,

so He made them forget their own souls,

such are the transgressors

20 The fellows of (Hell) Fire and the fellows of the Garden (Paradise) are not equal

It is the fellows of the Garden (Paradise) who are the successful.

21 Had We sent down this Qur'an on a mountain, you would have seen it humbled, rent asunder for fear of Allah

And We set forth these similitudes

for mankind that they may perhaps reflect

22 He is Allah, besides Whom there is none worthy of worship.

the Knower of the unknown and the obvious,

18. Yaa-aiy-yu-hul-la-zee-na aa-ma-nut-ta-qul-laa-ha

wal-tan-zur naf-sum-maa qad-da-mat li-ghad.

Wut-ta-qul-laa-h.

In-nal-laa-ha kha-bee-rum-bi-maa ta'-ma-loon.

19. Wu-laa ta-koo-noo kal-la-zee-na nu-sul-laa-ha

fa-an-saa-hum an-fu-su-hum.

U-laa-i-ka hu-mul-faa-si-qoon.

20. Laa yas-ta-wee as-haa-bun-naa-ri wa as-haa-bul-jannah.

As-haa-bul-jan-na-ti hu-mul-faa-i-zoon.

21. Lau an-zal-naa haa-zal-qur-aa-na 'a-laa ja-bu-lil-la-ra-ai-ta-hoo khaa-shi-'um-mu-ta-sad-di-'am-min khash-ya-til-laa-h.

Wa til-kal-am-ya-lu naa-ri-bu-haa

lin-naa-si la-'ul-la-hum ya-ta-fuk-ka-roon.

22. Hu-wal-laa-hul-la-zee lāa i-laa-ka il-laa hoo.

'Aa-li-mul-ghai-bi wash-sha-haa-dah.

يَا أَيُّهَا الَّذِينَ آمَنُوا اتَّقُوا اللَّهَ

وَلْتَنْتَظِرْ نَفْسُ فَاقدَ مَتِّ لِيْغَدٍ

وَ اتَّقُوا اللَّهَ

إِنَّ اللَّهَ خَبِيرٌ بِمَا تَعْمَلُونَ

وَلَا تَكُونُوا كَالَّذِينَ نَسُوا اللَّهَ

فَأَنسَاهُمْ أَنفُسَهُمْ

أُولَئِكَ هُمُ الْفَاسِقُونَ

لَا يَسْتَوِي أَصْحَابُ النَّارِ وَأَصْحَابُ الْجَنَّةِ

أَصْحَابُ الْجَنَّةِ هُمُ الْفَائِزُونَ

لَوْ أَنزَلْنَاهُ هَذَا الْقُرْآنَ عَلَى جَبَلٍ لَّرَأَيْنَاكَ

خَائِشًا مَّتَصِدًّا وَأَوْسُنْ خَشْيَةَ اللَّهِ

وَبَلَكَ الْأَمْثَالَ نَصْرُهَا

لِلنَّاسِ لَعَلَّهُمْ يَتَفَكَّرُونَ

هُوَ اللَّهُ الَّذِي لَا إِلَهَ إِلَّا هُوَ

عَلِمُ الْغَيْبِ وَالشَّهَادَةِ

23. He is the All-Compassionate, the Most Merciful	23. <i>Hu-war-rah-maa-nur-ra-keem.</i>	هُوَ الرَّحْمَنُ الرَّحِيمُ
He is Allah, besides Whom there is none worthy of worship.	<i>Hu-wal-laa-hul-la-zee laa i-laa-ha il-laa-hoo.</i>	هُوَ اللَّهُ الَّذِي لَا إِلَهَ إِلَّا هُوَ
the Sovereign Lord, the Exalted Holy, the Perfect (from all defects)	<i>Al-ma-li-kul-qud-doo-sus-su-laa-mul-</i>	الْمَلِكُ الْقُدُّوسُ الْمَسْمُوعُ
the Saviour, the Protector, the Mighty,	<i>mu'-mi-nul-mu-hai-mi-nul-'a-zee-zul-</i>	الْمُؤْمِنُ الْمُحِيطُ الْعَزِيزُ
the Forceful, the Supreme.	<i>jab-baa-rul-mu-ta-kab-bir.</i>	الْجَبَّارُ الْمُتَكَبِّرُ
Exalted is Allah above what they associate with Him (of partners).	<i>Sub-haa-nal-laa-hi 'am-maa yush-ri-koon.</i>	سُبْحَانَ اللَّهِ عَمَّا يُشْرِكُونَ
24 He is Allah, the Creator, the Originator,	24. <i>Hu-wal-laa-hul-khau-li-qul-baa-ri-ul-</i>	هُوَ اللَّهُ الْخَالِقُ الْبَارِئُ
the Fashioner, for Him are the excellent names.	<i>mu-saw-wi-ru la-hul-as-maa-ul-hus-naa.</i>	الْمُصَوِّرُ لَهُ الْأَسْمَاءُ الْحُسْنَى
Whatever there is in the Heavens and the Earth glorifies Him	<i>Yu-sab-bi-hu la-hoo maa fis-sa-maa-waa-ti wal-ard.</i>	يُسَبِّحُ لَهُ مَا فِي السَّمَوَاتِ وَالْأَرْضِ
and He is the Mighty the Wise.	<i>Wa hu-wal-'a-zee-zul-hu-keem.</i>	وَهُوَ الْعَزِيزُ الْحَكِيمُ

COMMENTARY

VERSES NO. 11-13 : These verses describe the falsehood, treachery and mischief of the hypocrites. They told their unbelieving partners from among the Jews that they would stand by the latter in all their woes and weals and help them, if they fought against the Muslims, but they did not, and indeed could not, make good their promises. Allah has Himself testified to their falsehood. They are so coward that they dreaded the Muslims more than they dreaded Allah. It is because they were an ignorant and insensible community.

VERSES NO. 14-15 : As regards their fighting power and ability to face enemies, they had no courage to fight in the form of a collective force, but they could fight only from behind fortified villages or walls. They were severe in battle among themselves. Although they appeared to be united, yet their hearts were divided. This is because they were an ignorant community. They were like those who lived in the near past, who tasted the woe of their doings and a painful punishment is awaiting them in the Hereafter. The reference is to Bani Qecnqa' who tasted the punishment of their treachery.

VERSES NO. 16-17 : Their example is like Satan who seduces his followers to disbelieve and later on claims his innocence from the act of this seduction. The hypocrites urged Bani Nazir to fight against the Muslims, but when they became involved in difficulties and trouble, they remained aloof. As a result, they will both burn in Hell-Fire for ever. The wrongdoers shall be repaid for their sins in this way.

VERSES NO. 18-20 : These verses are addressed to the believers who are advised to fear Allah and do good in this world which will be credited to their accounts in the Hereafter. They should know that Allah is well Aware of their activities, good or bad. They should not be like those sinners who forgot Allah and as a result Allah made them forget the good of their own selves. No one can feel any doubt about the truth that the inmates of Hell-Fire and the inmates of Paradise are not equal. The former are the losers and the latter are the winners.

VERSE NO. 21 : In this verse Allah explains the grandeur and greatness of the Holy Quraan by quoting an example. He says that if the Quraan was sent down on a mountain, you would see the mountain trembling and rent asunder on account of Allah's fear. This example has been set to urge people to give serious thought to Allah and His Prophet (*Sallallahu 'alaihi wa sallam*) and His revealed Book that they may find guidance to the straight path.

VERSES NO. 22-24 : In these verses Allah mentions about 15 of His good and beautiful names. They are: All Alone, Without any partner, Knower of the seen and the unseen, the Kind, the All-Compassionate, the Sovereign, the Sacred, Free from all defects and shortcomings, Giver of peace and security, Provider of protection, the Mighty, the Compeller, the Proud, the Glorified and Purified from all partners that the infidels attribute to Him. He is the Creator, the Shaper out of nonentity. In fact all the best names belong to Him. All that is in the heavens and on the earth sing His praise. He is Mighty and Wise. It has already been explained how all things, animate or inanimate, sing Allah's praise, although men cannot understand that.

The Holy Prophet (*Sallallahu 'alaihi wa sallam*) is reported to have said in a Hadis:

"Anyone who rehearse the following words three times on rising up from sleep in the early morning",

أَعُوْذُ بِاللّٰهِ السَّمِيعِ الْعَلِيْمِ مِنَ الشَّيْطَانِ الرَّجِيْمِ

Then recites three verses from the last section of this Soo-rah Allah will appoint for him 70,000 Angels to pray for him till the evening. If he dies on that day he shall die a martyr. He, who follows the same practice in the evening, shall acquire the same advantage, status and blessings during the night.

This is enough for a moral from this Soo-rah.

And Allah knows best the truth.

وَاللّٰهُ اَعْلَمُ بِالْمَعْرُوبِ .

فرق فرعون

الفحص الطبى الذى أجرى على جثمان فرعون الفارق قد كشفت عنه حقائق إضافية حول الأسباب الممكنة فى وفاته والحقيقة ان الجثمان المحتط فى هورتنا اليوم فى غاية من الأهمية . يقول الانجيل ان البحر ابتلع الجثمان ولا يشبر الى ما حل به فيما بعد . أما القرآن فيقول :-

قَالِيزَمُ نَبِيَّكَ بِذَنبِكَ لِيُكَوِّنَ لِسَنَ
خُلْفَكَ آيَةٌ . (يونس : ٩٢) .

صدقا للآية وتحقيفا لارادة الخالق لم اكتشاف الجثمان فى ١٨٩٨م وهو محفوظ اليوم بمتحف مصر القوس بالقاهرة فمن شاء فليشاهده هناك بعينه .

شكر عمدة " اسلاميك ميراث " الماييزية
تقديم . اقبال صين العارنى .

أبناء ونا

قالت أعرابية توصى ابنا لها اراد سفرا :
يا بني او صيك بتقوى الله ، فان قليلها
اجدى عليك من كثير عظمك . و اياك والنعائم
فانها تزرع الضمائم ، وتفرق بين المجبيين .
ومثل لنفسك ما تستحسنه من غيرك شالا ،
ثم انذه اماما ، و اعلم انه من جمع بين
الحياء والسقاء فقد استجاد الحلة
اذرارها و ردارها .

معروفة فى قديم الزمان قبل نزول القرآن ، اذا
كان العلماء يتمسكون بعقائد موهومة حول
أسرار نزول الأمطار و وجود المياه الجوفية
ان قام احد بمقارنة البادئ الهيدرولوجية
الحديثة بالمقائى الواردة فى القرآن حول هذا
الموضوع لادرك التوافق الملحوظ بين الوجهتين
القرآنية و العلمية الحديثة .

بداية الكائنات الحية

وَجَعَلْنَا مِنَ الْمَاءِ كُلَّ شَيْءٍ حَيٍّ أَفَلَا يُؤْمِنُونَ .

(الانبياء : ٣٠)

الَّذِي جَعَلَ لَكُمُ الْأَرْضَ مَهْدًا وَتَكُنَّ لَكُمُ
فِيهَا سُبُلًا وَ أَنْزَلَ مِنَ السَّمَاءِ مَاءً فَأَخْرَجْنَا
بِهِ أَنْوَاجًا بَيْنَ ثَنَاتِ نَسِي . (طه : ٥٣)
وَمِنْ كُلِّ الثَّمَرَاتِ جَعَلَ فِيهَا رُوحَيْنِ
أَنْثَيْنِ يُغْنِيَنِ الْبَيْلَ النَّهَارَ

(الرعد : ٣)

وفى هذه الآيات بيان حقيقتين ما تؤيده
الفكرة العلمية الحديثة التى تقول ان اصل الحياة
من الماء وان النبات ينألف من روتين ذكر
واثنى . فى زمان معدمتهم ما كان تقدم علم
النباتات الى درجة أن يحكم آهد بالجزم أن
ظاهرة الازدواجية موجودة فى عالم النباتات
كما هى موجودة فى عالم الحيوانات ، فنعرف
جيدا ان الفواكه تانى من اشجار لها ميزات
جنسية (ولو كانت من زهور غير مخصبة
كالوز) .

وَقَقْنَا لِلَّهِ لِمَا يُحِبُّ وَيَرْضَى

عَلَى حَبِيْبِكَ خَيْرَ الْخَلْقِ كُلِّهِمْ
لِكُلِّ هَوًى مِنَ الْأَهْوَالِ مُقْتَحِمٍ

يَا رَبِّ صَلِّ وَسَلِّمْ كَاتِمًا أَبَدًا
هُوَ الْحَبِيبُ الَّذِي تَرَجَّى شَفَاعَتَهُ

فلان العالم الغربي المسيحي يحاول إقامة وجه شبه بين الموقفين و يدعى على أساس ذلك أن محمدا صلى الله عليه وسلم اتبع خطوط الإنجيل الماسة و دمجها في القرآن ، وهذا افتراء سافر ، كما سنرى حالا .

و الذى يبدو مهما جدا لوجه أساسى هو أن الإنجيل قد حدد تخطيط الأرض في اليوم الثالث وتلاه تخطيط السماء في اليوم الرابع ، أما القرآن فلم يحدد أى متابع زمنى في خلق الأرض والسموات ، فإنه ينوّه مرة بخلق السموات قبل الأرض وأخرى بخلق الأرض قبل السموات بدون أى ترتيب متعاقب ، كما فى الآيتين :-

• إِنَّ رَبَّكُمُ اللَّهُ الَّذِي خَلَقَ السَّمٰوٰتِ وَالْأَرْضَ ...

(الاعراف : ٥٤)

• نَسْزِلُ الْاَمْثَرَ الَّذِي خَلَقَ الْأَرْضَ وَاسْمٰوٰتِ الْعَالَمِ .

(طه : ٤)

والذى جاء في الإنجيل لا يتفق مع النطق السليم اذ من المعلوم علميا أن كوكبنا الأرض برز الى حيز الوجود من نجمه الخاص وهو الشمس . فلا يمكن في هذه الظروف التصور أن الذى ألت القرآن يكون قد استقى أفكاره من الإنجيل أو قام بتصحيح الإنجيل عن تلقاء نفسه للتوصل إلى فكرة خلق الكون ، علما بأن العالم وصل إلى تلك الفكرة بعد وفاة محمد ﷺ بقرون .

علم الفلك

كلما حدثت اهل الغرب بإسهاب عن بعض نقاط علم الفلك الذى فاق فيه العرب أقرانهم اتى الرد دائما : لادامى للإعجاب ، اذ من العلم جيدا أن الرب هم الذين قاموا في هذا الميراث باكتشافات قبل اهل أوروبا بقرون عديدة . تعود هذه الالة الى المجداء بصقائو ، السارد : ١٠٩ ، لا

كان تطور علم الفلك في المناطق الغربية بعد نزول القرآن بزمان طويل ثانيا ، لم تكن المعارف العلمية السائدة عند أوج الحضارة الإسلامية قد بلغت مبلغا تمكن الناس من الابتلاء ببيان عن الأقلاك قابل للمقارنة بما جاء به القرآن . فضلا عن ذلك ، فكل ما يقول القرآن عن الشمس والقمر والنجوم والكواكب وخلق الليل والنهار تصدقه تماما لاكتشافات العلمية الحديثة ، إلا أن المعلومات اللازمة لإعلان ما أعلته القرآن لم تكن معروفة للعالم وقت نزوله . وفي القرآن بيان عن السموات وعن فكرة مكان ثابت للشمس ما يتفق معه الافكار العلمية الحديثة .

ونحن نقف اليوم وجها لوجه امام تفسير الفضاء الذى جاء نتيجة لتقدم جبار فى ميدان التكنولوجيا والذى ترتب عليه سفر الانسان إلى القمر . هذا ما يخطر ببالنا عندما نتلو الآية :

يَمْشِى الْجِبْنَ وَالْأَرْضِ إِنَّ اسْتَطَعْتُمْ أَنْ
تَنْفُذُوا مِنْ أَقْطَارِ السَّمٰوٰتِ وَالْأَرْضِ
فَأَنْفُذُوا وَلَا تَنْفُذُوا إِلَّا بِأُمُورٍ
(الرحمن : ٣٣)

و مصدر هذه القوة والقدرة كلها هو الله القادر و موضوع السورة كلها يدور حول دعوة إلى الإضراف بأصان الله تعالى إلى الانسان (فباى آلاء ربكما تكذبان) .

الأرض والمطر

أَلَمْ تَرَ أَنَّ اللَّهَ أَنْزَلَ مِنَ السَّمَاءِ مَاءً فَفُكِّلَ بِهِ
يَبَاقِيعٌ فِي الْأَرْضِ ثُمَّ يُخْرِجُ بِهِ زَرْعًا مُخْتَلِفًا
أَلْوَانُهُ ... (الزمر : ٢١)

إن الفكرة المتضمنة في هذه الآية المباركة تعتبرها اليوم أسرا طبيعيا و مسلما بها ، إلا أنه ينبى علما أن لانسى انه أ ... ٢٠١٨ هـ

إن القرآن بكثيرة من آياته يؤدي بكلمات بسيطة الى تأملات عامة من هذا النوع ، إلا أن فيها جزئيات دقيقة لا تخصى ما لها صلة مباشرة بالمعاني التي اكتسفت في ضوء العلم الحديث .
معرفة موسوعية مطلوبة

لفهم القرآن

على مدى قرون عديدة استحال على الانسان دراسة القرآن دراسة دقيقة لانه لم يكن لديه وسائل علمية كافية . أما في الوقت الحاضر فمكن فهم كثير من الآيات القرآنية فهما تاما التي تناول الظواهر الطبيعية ، وبك ادسب الى أن أقول أن في القرن الحاضر ، بأقسامه العديدة من العلوم المتزايدة المتطورة ، لا يستطيع العالم المتوسط المستوى استيعاب كل ما يفرؤه من القرآن حول هذه المواضيع ، ما لم يلجأ الى بحوث متخصصة . منى ذلك أن استيعاب معاني الآيات القرآنية من هذا النوع يتطلب معرفة موسوعية واقصد بها المعرفة التي تغطي فروعاً كثيرة من العلوم . و أستخدم كلمة " العلوم " بمعنى النفاقد ثبتت صداقتها بطريقة سليمة معتمدة غير منكوك فيها وأنها لا تقوم على أساس نظريات تفسر ظاهرة طبيعية او سلسلة من الظواهر لوقت محدود ثم تصبح لسيا منسيا وتترك مكانها لنظريات أخرى أكثر قبولاً وأقنة بها من الأولى و أريد بوجه خاص أن أتناول أوجه المعارضة بين بيانات مآرف القرآن وبيانات مآرف العلوم التي لا تخضع لاى تعديل أو تغيير ولم تعد عرضة لاعادة النظر فيها وبعبارة اصح تحولت الى قانون من القوانين العلمية .

ينبغى قبل أن نسير بالبحث الى الأسام أن نتخذ بعين الاعتبار مايلى : -

(١) إن القرآن في أساسه صحيفة دينية وليس من المتوقع أن نسى خلال دراسته وراء مطلب على مفصل ، إلا أنه من فضل ربانى مزبد أن نصادف في آيات القرآن إشارات مفيدة الى حقائق علمية ، من التأكد أن تشيع انوارها السالفة في عصر تحاول فيه قوى الاتحاد المادى القائم على الملم أن توثق أثرها وسيطرنها على حساب الايمان بالله .

(٢) إني حاولت في أثناء عوشي أن اخل موضوعيا تعامله ، إلا انى أوكد ان الذى هدائى في أول أمرى الى خطئى لم يكن ايماناً بالاسلام ، انما كان ذلك رغبتي في البحث عن الصداقة . ففترغت للدراسة جادة غير متعائلة وأدت بي تلك الدراسة الى اليقين الوثيق بأن القرآن وحى نزل على نبيى من انبياء الله .

(٣) سئرى في بحثنا هذا أن في القرآن بيانات تبين اليوم أنها صداقة عليية محضة ، وإن كنا نجعلها من قبل ، بل لم يكن نفهم إلا معانيها الظاهرة .

(٤) هذه البيانات مبعثرة في القرآن فى كل مكان . شاء الله أن لا نصل إليها يد مآرف أو نزيف ، بل يظل القرآن محفوظاً مصوناً وهذا ما حدث فعليا . لو تعرض القرآن لمحاولة تحريف وتشويه لما بقيت هذه البيانات العلمية في امكنتها الاصلية وبالتالي لانحل نسيج الصداقة العلمية القرآنية ، إلا أنه لم يحدث أى شئ من ذلك . فبقاؤ هذه البيانات فى حالتها الاصلية دليل قاطع على ارسالة القرآن ، مع أنه مضى على نزول الوحى الألهى ١٤ قرناً .

تخليق الكون

موقف القرآن من تخليق الكون يختلف تماما عن موقف الانجيل منه . مع ذلك

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

بَلِّغِ الْعِلْمَ بِكَمَالِهِ كَشَفِ الدُّجَى بِجَمَالِهِ
حَسَنَتْ جَبِينُ خِصَالِهِ صَلَوَاتُكَ عَلَيْهِ وَآلِهِ
أَلْهُمَّ صَلِّ عَلَى سَيِّدِنَا مُحَمَّدٍ وَآلِهِ وَعَمِّهِمْ بِقَدْرِ مَقْلُومِ كَلَمَةٍ .

الْفَرْقَانُ وَالْمُلُومُ الْحَدِيثُ

مقتبس من خطاب القاه الدكتور موريس بوكاي، العالم الفرنسي المسلم المعروف، امام الااديمية العلوم الفرنسية

يقول الدكتور:

أنا الحقيقة العلمية قد سدرت ضربة قاضية على العقيدة الدينية . ورغم ذلك فان الاكتشافات العلمية بالذات من التي اوضحت بالتعدد من طرفين بموت مضمومة ان بعض ظواهر الوحي الرباني خصائص خارقة للطبيعة - مثلاً ان الفرنسي الذي فاز بجائزة "نوبل" في الطب قدّم بعض الأفكار التي حاول بها أن يجعل الناس ينقدون بأن الكائنات الحية نشأت تلقائياً في ظروف فجائية ومصادفة دعت أثراً خارجية بتفاعل بعض العناصر الطبيعية كأساس لها وأدّى بذلك أن الكائنات الحية برزت إلى الوجود تلقائياً وأدت بدورها إلى وجود كائن عجيب مُعقّد و ذلك الكائن هو الانسان .

أما أنا فيبدو لي أن التطور العلمي الذي تحقق في قسم الكائنات الأعلى البالغة التعقيد يوفر دلائل قاطعة على إثبات النظرية النقيضة . بعبارة أخرى يتواجد في الكون نظم غير عادية محكم التنسيق مما يسود النظام المذهل العجيب لظواهر الحياة الطبيعية .

قدمت دراستي عن وجود بعض بيانات وردت في القرآن الكريم حول علم الفسيولوجيا وعلم التناسل ، و سبب ذلك أنه، نظر إلى مستوى معرفتنا بشأن هذه المواضيع، من المستحيل الإجابة عن السؤال: كيف يمكن لشخص في زمن نزول القرآن أن يعثر على أفكار لم يتم اكتشافه إلا حديثاً وكيف يمكن لبشر في زمان قديم أن يأتي بسبل فيه بيانات تكاد ان تسبق أو تساوي مستوى العلوم السائدة فيما يسمى بالمصر الجديد؟ بعبارة أخرى لو كان القرآن كتاباً وضياً كيف وردت فيه حقائق توصلت اليها البحوث العلمية إليها بعد تأليفه بقرون عديدة؟

لأعزوني أن الإسلام يعتبر الديانة والعلوم شقيقتين توأمتين مازالتا تلازمان الواحدة منهما الأخرى . قد تقدمت العلوم في الوقت الحاضر تقدماً هائلاً . فضلاً عن ذلك أصبح في متناول أيدينا معلومات علمية تكفينا من فهم معاني القرآن فهمها أدق وأفضل مما كنا نفهمها من قبل ، إلا أنه قد حل قرن أخذ فيه البعض ينظرون

تقوم بنشر تعليمات الاسلام الحق كما
 بها القرآن الكريم والسنة النبوية
 تصدر مرتين في كل شهر في شهر ربيع الاول والآخر

ومن داخله كنز

بالتواضع

القرآن

مَجَلَّة
 دار التصنيف (برايمويت) لميتيد

العدد ٤٩ رجب ١٤١٨ هـ الموافق ٤ نوفمبر ١٩٩٧ م

العدد ٤٩

القرآن و العلوم الحديثة

- معرفة موسوعية مطلوبة لفهم القرآن .
- ان الاسلام يعتبر الديانة والعلوم شقيقتين توأمتين .
- ان القرآن وحى نزل على نبي من انبياء الله .
- ان في القرآن بيانات تبين اليوم انها صدقة علمية محضة .
- القرآن له تاريخ مختلف تماما عما سواه من الصحف السماوية لا يشوراي سؤال حول اصابة القرآن .

يتم توزيع القرآن الكريم والاحاديث النبوية العظيمة في كل شهر ربيع الاول والآخر
 في كل شهر ربيع الاول والآخر

وَمِنْ ذٰلِكَ
AND SURELY, IT (THE QUR-AAN) IS THE TRUTH OF ASSURED CH

iqadeen

A NON-SECTARIAN
JOURNAL PRESENTING
PRISTINE PURITY OF
QUR-AAN AND SUNNAH

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FUNDAMENTALS OF AN ISLAMIC STATE

72

BOOK REVIEW

76

ISLAM AND MENTAL HEALTH (III)

77

ISLAM IN AMERICA

79



QUR-AAN MAJEED

ARABIC TEXT, ITS TRANSLITERATION,
TRANSLATION AND COMMENTARY INTO ENGLISH.
PART 28, CHAPTER 59, SOO-RA-TUL-HASHR,
VERSES 5 TO 10 (To be Continued)

47

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Bis-mil-laa-hir-rah-maa-nir-ra-h-eem.

In the name of Allah, the All Compassionate, the Most Merciful

QUR-AAN AND SUNNAH

Indeed, the Best Word is the Word of Allah (i.e. Qur-aan-e-Majeed) and the Best Guidance is Sunnah of the Holy Prophet Muhammad (Sallallahu 'alaihi-wa-sallam) And the Best deeds are those declared definite and imperative (according to Qur-aan and Sunnah) And the Worst deeds are those invented by man himself (as part of Religion) and all such self-invented formulations are Innovations (*Bid-'at*) and every Innovation (*Bid-'at*) leads a man to Eternal Hell-Fire.

And who is more excellent in speech than the one who calls towards Allah while he himself does righteous deeds and says: Admittedly I am from the obedient ones (*Muslims*). (Al-Qur-aan 41:33)

Explanatory Note :-

Whoever invites people towards Allah deserves great honour and is worthy of being listened to. His words are held in the highest esteem as evidenced below -

- That he calls people to Allah (the "Truth of Allah") without involving his 'self', in any way
- Every deed of his is based on Righteousness showing no divergence between his preaching and his conduct (i.e. his own words and actions), and
- He asserts himself as a Muslim, meaning that he associates himself with the 'Will of Allah', as if he is the full embodiment of Islam, as ordained by Him (Allah) and adopted by His Prophet Muhammad (Sallallahu 'alaihi wa sallam)

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Bis-mul-laa-hur-rah-maa-nur-ra-heem

In the name of Allah, The All-Compassionate, the Most-Merciful

FUNDAMENTALS OF AN ISLAMIC STATE

Islam is the way of life (deen), commanded by Allah to mankind. It encompasses all that is good for it. Quraan Majeed -- the Final Word of Allah to man -- lays down certain principles, basic to the art of good living on this earth, for the guidance of man to save him from falling a prey to harmful practices of a deceptive nature.

The fundamentals of Islamic political philosophy are briefly given below -

1. "... The decision rests with none but Allah. He has commanded that you worship ^{none} except Him " (12:40)
2. Those who fail to concede the above principle shall go wrong and subsequently do wrong --
 " and those who do not judge according to what Allah has revealed, it is those who are disobedient " (5:47)
3. Obedience to the Holy Prophet Muhammad (Sallallahu 'alaihi wa sallam) is, in fact, obedience to Allah --
 "whoever obeys the Messenger does indeed obey Allah" (4:84)

The Holy Quraan gives a clarion call for evolving a system of good governance in the following terms

^{let} "And ~~let~~ there be some people among you who will call towards doing good deeds, enjoin the right conduct and forbid what is wrong" (3:104)

In our present circumstances, the verse appears to be particularly apt to Pakistan. We need an Islamic Constitution to invite the people to good, to enjoin what is right and to forbid what is wrong. It does not suffice to adopt a secular constitution after giving it an Islamic label. The Holy Quraan deprecates such a course. It declares

^{lead} "And indeed this is My straight path, so follow it, and do not follow other ways for they will ~~lead~~ you away from His path..." (6:153)

The above injunction implies that in all matters we should follow the Islamic Way and not other way. An Islamic Constitution should embody the concepts of Islam, and the political structure should be devised in conformity with those concepts.

The Islamic ideology is undoubtedly far superior to other ideologies as shown below. Islam is not something medieval nor primeval. It is timeless, a prescription for life on this earth from beginning to the end.

- 1 According to secular political philosophy, the State is the supreme political organisation of the people of a country, vested with Sovereignty. In theory, the State is not legally bound except by its own will, or limited by any power other than its own.

In actual practice, however, this concept of the Sovereignty of the State has lent itself to abuse and has done a great harm to mankind. The "liberal" democracies of the West have contrived to preserve class interests, primarily of the capitalist class. The Fascist States, on the other hand have used it as an instrument for suppressing all opposition. The Socialist States have found justification to capture all sources of economic production.

2. The purpose of a secular state is said to be the enforcement of the will of the people. But in actual practice the will that is enforced is the will of those who capture the State. Further, the doctrine legalises revolts, for the successful revolutionaries can and do claim that their will is the will of the people, the will of the earlier regime not being the will of the people. The oft repeated phrase, "the greatest good of the greatest number", is no more than a slogan and a platitude -- the greatest number being always identified with the number of those in power. A Secular State is an arena for a struggle for power.

Allama Iqbal, the famous Islamic poet -- philosopher of Pakistan, defines an Islamic state as follows -

"The essence of 'Tauheed' (Belief in Oneness of Allah) as a working idea is Equality, Solidarity and Freedom. The State from the Islamic stand-point is an endeavour to transform these ideal principles into space-time forces, an inspiration to realise them in definite human organisation. The State is only an effort to realise the spiritual in a human organisation."

According to Islam, sovereignty does not vest in the state, it vests in Allah. The Head of State is a vicegerent of Allah. In Islamic Political terms it would be defined that an Islamic State as the governing organisation of the people of a country set up as Vicegerency of Allah (*Sub-haa-na-hoo 'la-'alaa*) to enforce His Will.

- 3 On the basis of political science itself, an Islamic state is superior to a secular state --
 - a) Whereas a secular state can easily be converted into a totalitarian state, as it is free in the exercise of its will, an Islamic State cannot be so corrupted, as it is bound by the will of Almighty Allah.
 - b) In the Islamic order, every individual is responsible to Allah (*Sub-haa-na-hoo 'la-'alaa*) as His vicegerent. The status of citizenship is, therefore, much higher in an Islamic state than in a secular state, where it is unstable and liable to change according to the creed of party in power.
 - c) A secular state cannot and does not enforce "the will of all the people", it merely enforces the will of those in power. An Islamic State truly does so, as it enforces the Will of Allah (*Sub-haa-na-hoo 'la-'alaa*) which is the will of all the people individually and collectively as the vicegerents of Allah. An Islamic State is thus the only democratic state in the real sense of the word.

- d) An Islamic State is devised to win the pleasure of Allah Ta'ala by enforcing His Will which stands for the good of all and is welfare oriented. A secular state, on the other hand, is power-oriented, and has to exploit one or the other.
- e) The freedoms of the people in an Islamic State are far greater in their depth and dimension as compared with such freedoms in any secular state which is not bound unlike an Islamic state by the Will of Allah to restrain it from committing excesses.
- f) A secular state is governed mostly by expediency. An Islamic state is run on moral principles. The rule of law is, therefore, more in evidence in an Islamic state than in a secular state.
- g) A secular state is based on competing interests. An Islamic State is organised on the basis of 'Tauheed' implying unity or identity of interests for all people. Being the vicegerents of Allah have to enforce one will, the Will of Allah. An Islamic state is, therefore, endowed with greater solidarity as compared with a secular state.
- h) In Islamic order each person is the vicegerent of Allah, with the attributes of dignity and equality. The sentiments of mutual respect and equality are, therefore, more meaningful and real in an Islamic State than in a secular state.
- i) An Islamic State is organised as a brotherhood of People. Fraternity is real and purposeful in an Islamic state than in a secular state.
- j) As in an Islamic State, each one is the vicegerent of Allah, the political order should be so developed as to provide for the maximum participation of the people in the affairs of the state. An Islamic state is thus more decentralised than a secular state.
- k) A secular state is apt to go to any length in self-interest, whereas the Islamic state is under an obligation to exercise moderation --

"We made you a balanced (that is just and moderate) people so that you be witness concerning mankind " (2:143)

- l) Exploitation in some way or the other is an inherent characteristic of a secular state. An Islamic State has to be free of exploitation for the Holy Quraan enjoins

"Allah does not impose an obligation on anyone except what is within his capacity " (2:286)

To sum up, an Islamic State is far more progressive, democratic, liberal, welfare oriented, balanced, stable and prosperous in the real sense of the word. There is accordingly no reason why should we persist in coveting secular constitutions pregnant with promises repugnant to Islam? To be true to Islam, we should follow the Islamic way, devise a genuinely Islamic constitution based directly on the concepts of Islam. Briefly an Islamic Constitution for Pakistan should --

- 1) declare that each person in his individual capacity and the State representing the collectivity of the people are the vicegerents of Allah – the Sovereign
- 2) contain a provision that the State, being the vicegerent of Allah, shall enforce the Will of Allah as embodied in Quraan Majeed and Sunnah and the Muslim residents of the State shall likewise be bound to do so in their individual capacity
- 3) make the enforcement of the fundamental human rights effective and exclude any arrangement for suspension and/or abrogation of such rights, if not repugnant to Islam. The lower courts should be vested with the authority to enforce fundamental human rights
- 4) provide for the enforcement of Islamic principles of State policy, which may also be made justiciable.
- 5) provide for the introduction of direct democracy at the grass roots levels, considering the fact that in an Islamic order every person is a vicegerent of Allah and should at some level be directly involved in the process of Government
- 6) provide for the promotion of the Islamic way of life at the community level
- 7) give full expression to the unitary concept, be centrifugal and should carry the government to the doorstep of the people, as the Islamic State is a federation of citizens and not a federation of territories
- 8) ensure equality among the provincial units and eliminate all possible tension based on disparity between the Centre and the provinces
- 9) replace the present system of elections which is cumbersome and exposed to corrupt practices, with a simpler foolproof system of elections, and
- 10) provide for a machinery for 'Ihtisaab' or accountability, in order to check up that nothing is going on against the state policy based on, Quraan & Sunnah.

" enjoin what is good and forbid what is evil " (31:17) Ameen.

NOBLE ADVICES:

1. "I would advise you to hold fast by the Book of Allah, and act in accordance with the injunctions contained in the Prophet's Traditions"
2. "Always keep fresh in your mind to remember that death will approach you"
3. "Be gracious to the whole Muslim Community"
4. "Never keep yourself away from the association of the Muslims, otherwise you will be thrown out of the circle of Islam and flung into the flames of Hell-Fire"

(Hazrat Owais Qarni)
(Rahmatullah 'Alaihi)

BOOK REVIEW

Name of Book	QURANIC PRISM
Size	10" x 7 5" x 1.75"
Pages	776
Compiler	Mr Abdul Hakeem Malik
Publisher	Aamir Publications, Muzaffargarh, Punjab (Pakistan)

THE QURANIC PRISM

Trilingual (Arabic/Urdu/English) Quraanic Subjects Index

-- deserves full-throated appreciation in its practical application and recognition in every day life,

Quraan Majeed of which the 'Quranic Prism' is an index prepared subject-wise is a complete code of life -- social, political, religious and economic aspects and life of the Hereafter revealed to the Holy Prophet Muhammad (*Sallallahu 'alaihi wa sallam*) -- the greatest Law-giver to humanity It is essentially a comprehensive compendium It needs practical recognition sincerely by all means through hand, head and heart

"Say Even if mankind and Jinn got together to bring the like of this Quraan, never would they bring the like of it even though they backed up each other" (Al-Quraan 17:88)

- * The work is undoubtedly a laudable attempt (for the convenience of its Readers) to arrange subject-wise the Book of Almighty Allah revealed to His Messenger Prophet Muhammad (*Sallallahu 'alaihi wa sallam*) for all times to come
- * This Codified Law must be translated into practice and it is the need of the hour
- * Let the forces of the energies of the mind must march in the lines indicated in the 'PRISM' and evolve this social order which may be the harbinger of a new dawn of happiness and justice to the ailing humanity
- * Let Quraan Majeed with practical life of Prophet Muhammad (*Sallallahu 'alaihi wa sallam*) should be the guide-line to follow
- * Surely, 'Prism' of the Quraan compiled by Mr Abdul Hakeem Malik is a great stepforward in this regard and a great help for the seekers of Truth, groping in the dark It is, indeed, an enlightenment for all those, who are anxious to get benefitted with Divine Revelation

It will be highly appreciated if a column is added for the transliteration (in Roman script) to make it easy for those who are unaware of Arabic

ISLAM AND MENTAL HEALTH (III)

By Dr Abdul Karim M Nank

GRATEFULNESS FOR ALLAH'S BLESSINGS :

Seldom are people grateful to Allah "Allah is indeed Bountiful to mankind, but most of them do not give thanks " (10 60)

It should be remembered, however, that gratefulness does not yield any benefit to Allah, He gains nothing from people's gratitude, nor does He suffer any harm from their ingratitude. The benefit of gratitude goes directly to the grateful person, it purifies his soul, brings him nearer to Allah, and sets his will in the Righteous Way, that he may spend Allah's blessings in legitimate means "Give thanks to Allah. And whoever gives thanks, gives thanks only for (the good of) his own soul, and whoever is ungrateful (should know that) Allah is Self-Sufficient, Praise-worthy " (31 12)

FAITH IN ALLAH AND ITS BEARING ON MAN'S SECURITY :

Modern civilization has been successful in providing comfort and ease to people. It has failed, however, in providing peace and quiet to the spirit. Anxiety and worry still exist in different modes. Concern for economic and social future, fear of failure, worry about health, and the life, leave a bad effect on men's souls.

Studies in modern psychiatry shows that a long chain of illness

ranging from simple cold to gout, may, in cases, be attributed to psychic, not physical, troubles. Many a malfunction of the body is nothing more than a veil which conceals deep worries and fears inside.

In Islam, there is a spiritual force that does away with all such worries and fears, namely, putting one's trust in Allah, submitting one's affairs to His Will, and worshipping none but Him " and all affairs will be referred back to Him so worship Him and put your trust in Him " (11 123)

In this sense, one's trust in Allah, in the view of Islam, is a spiritual provision that one should supply himself with to overcome fear and worry. It provides the believer with a special power that faces the darkest situation, and fills his heart with peace which many people are deprived of.

DEVOTION TO ALLAH EXALTS MAN'S CONDUCT :

Since deeds devoted solely to Allah have to be previously resolved upon in good faith, one notices that Islam gives special care to this resolution and good intent and considers it a basis on which a person's deeds should all rest. To this effect, the Prophet (Sallallahu 'alaihi wa sallam) explains that "deeds are judged by the intent behind them, and

everyone is rewarded according to his intention. Those who seek the favour of Allah and His Apostle, will achieve their goal, while he who seeks worldly gains or a woman to wed, will arrive only at this end "

Allah's intention is a basic element in moral education, and Islam considers it the basis on which depends Allah's acceptance of deeds that are devoted to Him. Immanuel Kant, the German Philosopher says "Good intention is everything in ethics "

Consequently in Islam, good is accepted as good only when it springs from a good intention devoted to Allah, and a good deed is accepted as good only when it abides by Allah's Commandments.

CALLING ON ALLAH AND ITS SPIRITUAL QUALITIES :

Calling on Allah is one of the requirements of religious observances, since it acts as a link between the person and his Creator. It is an innate faculty in man who feels a yearning to Allah, seeks Allah's Support in the time of hardship, and implores Allah to save him from harm.

Calling on Allah could as well be a cure to many psychic malfunctions. To solve his problems, man has deep inside him a need to confide the secrets of his heart to an intimate friend who

might relieve him of his burden of worry and grief. Psychiatrists seem to agree that the treatment of nervous tension and psychic frustration depends to a great extent on the revelation of the cause of tension and worry to a dear friend, since suppressing it increases the sickness.

Islam has established the calling on Allah as a means to attain spiritual sublimity and to diminish the grip of bodily lusts and desires. Calling on Allah also expresses one's pleas so that Allah may grant him His Favour, facilitate his affairs, and deliver him from trouble.

"O our Rabb (Creator and Sustainer)! Hold not against us our forgetfulness or our error. O our Rabb, lay not upon us such burden as for laid upon those before us, O our Rabb, do not make us carry a burden for which we have no strength. Overlook our sins and forgive us, and have mercy on us. You are our Lord, so help us against the unbelieving people." (2:286)

In the reward of calling on Allah, there is relief to souls on the brink of perishing. It sweeps fear away and fills the heart with peace. Nothing could be as true as the following words of Carlyle: "Prayer and calling on God (Allah), the deepest sources of our might and perfection, have been very awfully discarded."

After considering these facts of Islam, man and Allah and their relevance to psychiatry and mental health-care, let us now comprehend briefly, how Islam can contribute to the solution of certain specific problems very much

related to mental health.

THE ROLE OF ISLAM IN THE DELIVERY OF MENTAL HEALTH SERVICES

Loneliness: Such a complaint cannot get a hold in a community where the role of the mosque as a community centre is respected and the five daily prayers are conducted. Besides, most of the daily religious activities are conducted in a group. So, it contributes to the strengthening of social support systems for individuals as well as their families. In the process of acquainting people with the right channel to Allah

"Invite (them) to the way of your Lord with wisdom and good exhortation." (16:125)

Depression: It is one of the most widespread symptoms in modern civilization. The core of depression stems from the inability to face reality. Islam stresses that, waves of depression, if they occur, can be overcome with patience, perseverance and tolerance, at the same time strengthening steadfastness and creating the feeling of hopefulness and relief. The group meetings in the mosque and the mutual co-operation among Muslims help avoid isolation and loneliness and hence depression too. "Indeed those who patiently persevere shall be paid their reward without count." (39:10)

Suicide: This is almost absent among Muslims. In Islamic

ideology, suicide is considered against the Will of Allah and those who commit it are to be punished in the Hereafter. This idea is deeply rooted in the Islamic culture.

"It is forbidden to commit suicide -- Allah is always merciful to you."

Sexual Deviations: Abnormal behavioural patterns are not allowed and warned against. Islam encourages early marriage and is explicit regarding normal heterosexual relationships. Deviant forms of any sexual relationship are a taboo in Islam. Statistically, venereal diseases are very rare in Muslim communities.

"Never commit adultery. It is a major sin and is detrimental."

Illegitimacy: This arises out of irresponsible sexual relationships and is also considered a taboo. Hence the full rights of children to parenthood and rights of women to family unity are well preserved, observed and protected by the community. Thus the family members enjoy the security and integrity which protect against stress, inferiority and disfranchisement.

Drug Abuse: Islam totally prohibits it. Alcohol and drugs prohibition includes its consumption, production and commercial exploitation.

"O you who believe! Indeed, intoxicants, and games of chance, and the altars (of idols) and divining arrows are Satan's dirty handiwork. So avoid these so that you may achieve success." (5:90)

Divorce: Although it is allowed restrictively in Islam, yet statistically, it is not very frequent.

The family and the community is usually the victim. Prophet Muhammad (Sallallahu 'alaihi wa sallam) had said "The most hateful licence to Allah is divorce."

Crime : Islam always calls for tolerance and forgiveness. It also hails keeping friendly relationships with enemies.

The Quraan explicitly forbids slaying another human being and stipulates specific forms of punishment. Even when such killing is by error, Islam requires ransom to be paid to the family of the victim.

"... whoever killed a man, except as a punishment for another (man's murder) or for creating disruption in the country, is as he killed the entire humanity; ." (5:32)

Discrimination : Islam advocates equality and discourages discrimination because of colour, sex or race. Islam also acknowledges all prior monotheistic religions and respects them.

"... (and said) We make no distinction between any of His Messengers, and they (also) said: We heard and obeyed. (2:285)

All these specific problems and their answers along with other principles of social order contributed to the establishment of the Islamic ideology and influenced all aspects of Islamic life.

Many verses of the Quraan help us in the understanding of our physical and psychological environment.

In Soorah XII, verse 84, we read that prophet Jacob (alaihiss

saluam) was very depressed when he heard of the absence of his son Joseph (alaihiss saluam). He lost his eye-sight. The verse says

"And his eyes turned white with grief, and he repressed (his grief) "

As you can see, this verse identifies hysterical blindness and thus acknowledges the significance of emotions and their effect and impact on sensory processes. In another verse Soorah XII, verse 96 the Quraan says "So when the bearer of good news came (and) laid it (i.e. the shirt) on his face, he at once regained (his) eyesight."

This denotes that when the psychological trauma was removed Jacob's sight returned to normal function.

Summing up, we can say that the above-mentioned ideology which was fostered and disseminated by Islam guaranteed a well balanced, integrated and poised society. It can help very much in the preventive side of mental disorders as well as on the therapeutic side.

Within my limited capacity, I have tried to explain the link between Islam and mental health. I hope I have been able to open a little window through which you can catch a glimpse of a new concept of treating psychiatric patients with religious orientation, as I have done in treating my many Muslim patients.

I believe that the application of the Concept of Islam and Mental Health care will help man create an equitable Moral and Spiritual order (Ameen).

ISLAM IN AMERICA

There are estimated five to eight million Muslims currently in the United States. By the year 2010, if the present trend continues, that number could double to 10 to 16 million. There can be no question that the Muslim's population in this country, Director of the International Population Centre in San Diego University and author of 'Demography of Islamic Nations'.

The estimated rate of conversion to Islam, among Americans, is 135,000 per year (35,000 of this number are those who are incarcerated). The conversion of Americans is the highest in correctional institutions of Muslim population. There are more than 1000 mosques, 400 Islamic schools (108 full time), 5 colleges, over 400 associations, an estimated 200,000 businesses and over 80 Islamic journals and weekly newspapers.

(Courtesy: The Minaret)

SALAAT

SALAAT is the pillar of faith. We Muslims should be steadfast in maintaining SALAAT, which is our sheet-anchor in the storms of life. When the Dynamic spirit generated by it we can triumph over all difficulties and blaze new trail.

CHAPTER 59 SOO-RA-TUL-HASHR

(Continued from October 7, 1997 Issue)

SECTION 1 (CONT'D.) (تَبَع) (رُكُوع ١)

<p>5 Whatever you cut down of the date-palms, or left them standing on their roots (at the Prophet's bidding), it was by Allah's leave and that He may humiliate the evil-doers</p>	<p>5. <i>Maa qa-fa'-tum-mil-lee-na-tin</i> <i>au ta-rak-tu-moo-haa qāū-i-ma-tan 'a-lāa u-soo-li-haa</i> <i>fa-bi-iz-nil-laa-hi wa li-yukh-zi-yal-fau-si-qeen.</i></p>	<p>مَا قَطَعْتُمْ مِنْ لَيْسَةٍ أَوْ تَرَكْتُمُوهَا قَائِمَةً عَلَى أُصُولِهَا فَبِإِذْنِ اللَّهِ وَلِيُخْزِيَ الْفَاسِقِينَ ٥</p>
<p>6 And whatever Allah bestowed upon His Messenger (of spoils) from them, and you did not wage (your) horses, nor camels for that, but surely Allah gives His Messenger authority (to dominate) over whomsoever He pleases, and Allah is Omnipotent over all things,</p>	<p>6. <i>Wa māa a-fāā-al-laa-hu 'a-laa ra-soo-l -hee min-hum</i> <i>fa-māā au-jū tum 'a-lai-hi</i> <i>min khai-linw-wa laa ri-kaa-binw-</i> <i>wa laa-kin-nal-laa-ha yu-sal-li-tu ru-su-la-hoo</i> <i>'a-laa mainy-ya-shāā'</i> <i>Wal-laa-hu 'a-laa kul-li shai-in qa-deer.</i></p>	<p>وَمَا آتَاكَ اللَّهُ عَلَى رَسُولِهِ مِنْهُمْ فَمَا أَوْجَفْتُمْ عَلَيْهِ مِنْ خَيْلٍ وَلَا رِكَابٍ وَلَكِنَّ اللَّهَ يُسَلِّطُ رُسُلَهُ عَلَى مَنْ يَشَاءُ وَاللَّهُ عَلَى كُلِّ شَيْءٍ قَدِيرٌ ٦</p>
<p>7 What Allah bestowed upon His Messenger from the towns-folk is for Allah and for the Messenger and for the kindred, and the orphans, and the needy</p>	<p>7. <i>Māa a-fāā-al-laa-hu 'a-laa ra-soo-li-hee</i> <i>min ah-lil-qu-raa fa-lil-laa-hi</i> <i>wa lir-ra-soo-li wa li-zil-qur-baa</i> <i>wal-ya-taa-maa wal-ma-saa-kee-ni</i></p>	<p>مَا آتَاكَ اللَّهُ عَلَى رَسُولِهِ مِنْ أَهْلِ الْقُرَىٰ فَلِلَّهِ وَلِلرَّسُولِ وَلِذِي الْقُرْبَىٰ وَالْيَتَامَىٰ وَالْمَسْكِينِ</p>

and the wayfarer,	wab-nis-sa-bee-li	وَأَبْنِ السَّبِيلِ
so that it may not be circulating (only)	kai laa-ya-koo-na doo-la-tam-	كَأَنَّهُ لَا يَكُونُ دَوْلَةً
among the rich among you	bai-nal-agh-ni-yā-i min-kum.	بَيْنَ الْأَغْنِيَاءِ مِنْكُمْ
And take whatever the Messenger gives you	Wa mūa aa-taa-ku-mur-ra-soo-lu fa-khu-zoo-hu	وَمَا أَنشَأَ الرَّسُولُ فَخْزُوهُ
and abstain from whatever he forbids you	wa maa na-haa-kum 'an-hu fan-ta-hoo,	وَأَنهَضَكُمْ عَنْهُ فَانْتَهُوا
and fear Allah	Wut-ta-qul-laah.	وَاتَّقُوا اللَّهَ
Surely, Allah is Severe in punishment.	In-nal-laa-ha sha-dee-dul-'i-qaab.	إِنَّ اللَّهَ شَدِيدُ الْعِقَابِ ۝
8. (It is) for the poor emigrants (MU-HAA-JI-REEN) who were driven away from their homes and belongings,	8. Lal-fu-qa-rūn-il-mu-haa-jiree-nal-lu-zee-na ukh-ri-joo min di-yaa-ri-him wa am-waa-li-him	لِلْفُقَرَاءِ الْمُهَاجِرِينَ الَّذِينَ أُخْرِجُوا مِنْ دِيَارِهِمْ وَأَمْوَالِهِمْ
(who have now come), seeking favour	yab-ta-ghoo-na fad-lam-	يَبْتَغُونَ فَضْلًا
from Allah and His Pleasure,	mi-nal-laa-hi wa rid-waa-naw-	مِنَ اللَّهِ وَرِضْوَانًا
and helping Allah and His Messenger.	wa yan-shu-roo-nal-laa-ha wa ra-soo-lah.	وَيَنْصُرُوا اللَّهَ وَرَسُولَهُ
It is they who are the truthful,	U-lā-i-ka hu-muṣ-ṣaa-di-qoon.	أُولَئِكَ هُمُ الصَّادِقُونَ ۝
9. And those who are settled in the homes (at Madinah)	9. Wal-lu-zee-na ta-baw-wa-ud-daa-ra	وَالَّذِينَ نَبَّوْا الدَّارَ
and (embraced) the faith before (their coming to) them,	wal-ee-maa-na min qub-li-him	وَالْإِيمَانَ مِنْ قَبْلِهِمْ
cherish those who migrated towards them	yu-ḥib-boo-na man haa-jara i-lai-him	يُحِبُّونَ مَنْ هَاجَرَ إِلَيْهِمْ
and do not find in their breasts	wa laa ya-ji-doo-na fee su-doo-ri-him-	وَلَا يَجِدُونَ فِي صُدُورِهِمْ

any need of what is given to them (the MUHAA-JIREEN),

kaa-ja-tam-mim-māa oo-too

حَالِمَةً مِمَّا أُوتُوا

and prefer (them) over their own selves,

wa yu'-si-roo-na 'a-laa an-fu-si-him

وَيُؤْتُونَ عَلَى أَنْفُسِهِمْ

even though they may be suffering from hunger,

wa lau kaa-na bi-him kha-saa-sah.

وَلَوْ كَانَتْ بِهِمْ مَخَصَصَةٌ

and whosoever is saved from the avarice of his own soul,

Wa mainy-yoo-qa shuh-ha naf-si-hee

وَمَنْ يُؤْتِ شَيْئًا مِنْ نَفْسِهِ

then they are those who shall prosper,

fa-u-lāā-i-ka hu-mul-muf-li-hoon.

فَأُولَئِكَ هُمُ الْمُفْلِحُونَ ۝

10 And those who came after them

10. *Wal-la-zee-na jāā-oo mim-ba'- di-him*

وَالَّذِينَ جَاءُوا مِنْ بَعْدِهِمْ

saying. O our RABB (Guardian-Lord)! Forgive us

ya-qoo-loo-na rab-ba-nagh-fir-la-naa

يَقُولُونَ رَبَّنَا اغْفِرْ لَنَا

and our brethren who

wa li-ikh-waa-ni-nal-la-zee-na

وَالْإِخْوَانِ الَّذِينَ

preceded us in the faith,

sa-ba-qoo-naa bil-ee-maa-ni

سَبَقُونَا بِالْإِيمَانِ

and do not leave in our hearts rancour against those who believe,

wa laa taj-'al fee-qu-loo-bi-naa ghil-lal-lil-la-zee-na aa-ma-noo

وَلَا تَجْعَلْ فِي قُلُوبِنَا غِلًّا لِلَّذِينَ آمَنُوا

O our RABB! Surely You are Most Kind, Most Merciful

rab-ba-nāa in-na-ka ra-oo-fur-ra-heem.

رَبَّنَا إِنَّكَ رَأُوفٌ رَحِيمٌ ۝

COMMENTARY

VERSES NO. 5-7 : When the infidels had taken refuge in their strongholds, the Holy Prophet (*Sallallahu 'alaihi wa sallam*) ordered some trees of their gardens to be cut down and their gardens to be destroyed, so that the Jews might come out of their strongholds to take part in open warfare. When the Jews taunted the Muslims at this destructive act, this verse was revealed to tell that it was all by Allah's leave as a punishment for the sinners and a more severe punishment awaits them in the Hereafter and Allah has Power over everything. In the next verse comes the details and injunctions about **مال في** (the coming to hand of property without, or with little, fighting). The resources and properties, thus acquired are to be spent for the sake of Allah, the Prophet (*Sallallahu 'alaihi wa sallam*), the relatives, the orphans, the poor and the wayfarers, so that such property may not be appropriated only by the rich in the society. The believers are advised to accept with a good grace the Prophet's choice in the disposal of such gains.

They are also advised to take what the Holy Prophet (*Sallallahu 'alaihi wa sallam*) grants them and abstain from what he (*Sallallahu 'alaihi wa sallam*) forbids. They should fear Allah Who is Severe and Stern in His punishment.

This verse does not include in its meaning only the material grants from the Holy Prophet (*Sallallahu 'alaihi wa sallam*), as in this case, but the meaning of the words **ما آتاكم الرسول** (what the Messenger gives you) goes far beyond that and lays down a general rule that the members of the Ummah should obey the Messenger of Allah in whatever he (*Sallallahu 'alaihi wa sallam*) commands them to do and refrain from whatever acts and deeds (of sins and vices) he (*Sallallahu 'alaihi wa sallam*) forbids them. The verse establishes the authority of the **Sunnah** and rejects vehemently the claim of those perverted groups who maintain that the **Sunnah** has no importance and the Holy Quraan is enough for guidance. Allah has laid emphasis on this aspect by commanding His servants to fear Him in this matter. If they disobey Him and the Prophet (*Sallallahu 'alaihi wa sallam*), then they should know that Allah is very Severe in His punishment.

VERSES NO. 8-10 : These verses contain a description of those who should be accommodated in this special gain, e.g. the destitute migrants who were turned out of their homes and were deprived of their properties and who migrated in quest of Allah's pleasure with the intention of serving Allah and His Messenger (*Sallallahu 'alaihi wa sallam*), they indeed are the truthful ones. Among the beneficiaries of this **مال في** (effortless gain) are also those believers who were settled in Madinah before the migration (**Hijrah**) of the Holy Prophet (*Sallallahu 'alaihi wa sallam*) and who treated the later migrants most cordially, preferring them to themselves and placing their needs above their own needs, although they were themselves in straitened circumstances. They were indeed men fortunate enough to have been protected from the vices of greed. After them are those who came after the earlier **Muhajireen** and **Ansar** and accepted Islam at later dates. These people ask for pardon for themselves and for the earlier generations of the believers.

They prayed to Allah to purify their hearts from rancour against the believers. The verse is intended for the guidance of all believers. According to the injunctions contained in this verse those who bear in their hearts malice for the Companions have no share in **مال في** (effortless gain).

القرآن الكريم - معارفه ومسائله

والذين جامدوا فينا لنهدينهم سبلنا ، وإن الله

للعالمين ٥ (النكبات : ٦٩)

اعطاه الله من علم و رؤية ويحكمون ، يقتضى ذلك العلم فيفتح الله عليهم ابواب علوم جديدة أخرى لم تكن لديهم من قبل وفي هذا الصدد نال فضل من هاض ان الله يسهل الامور على الذين يسعون وراء تحصيل العلوم .

من معارف القرآن

شيع من الصفحة ٨١

يكتبون افواجا وبقراءته افواجا وهو (رزقه) لا يمكن من حيث الموسيقى . ففكرت في المسألة برهة ثم معرفتي المتواضعة باصول التجويد ساعدتني فقلت له : لا ليس ذلك هو الطريقة الوحيدة لقراءة الكلمة وانما يمكن ان نقرأه " افواجا " بدلا من افواجا . عند ذلك عاد عبد الله الى صوابه واطمأن للموقف وارتاح له وجدد ايمانه بالقرآن بوصفه وحيا من السماء كتابا منزلا من الله القدير العزيز وحافظ عبد الله على نعمة ايمانه وتمسك به بكل ما كان لديه من قوة وثقة غاش مسلما ومات مسالما .

ملاحظة - رأينا فيما مضى كيف ان رجلا امتدنى الى القرآن وعن طريقه الى الإسلام باهتانه بحسن وروعة كتابة القرآن ونرى هنا ان لحن كلمات الكتاب المقدس هدى ملجدا الى نور الايمان - الاسلام . وفي القرآن آيات كثيرة تسلل على انه معجزة خالدة تبقى عجائبها الى يوم القيامة .

بشكر اوريج كريسنت

ان كلمة " جهاد " معناها الحقيقي هو ازالة جميع المراقيل والموانع التي تعترض عمل نشر دين الله وترويضه بين عياده . باقصى ما يملكه المرء من قوة وجسارة ونهات في سبيل هذا الجهاد . والمراقيل والموانع قسيان ، الاول منهما تلك التي كان الكفار والمشركون بوجودها لاحباط دين الاسلام واطفله نور رسالة الرسول صلى الله عليه وسلم والثاني تلك التي اقامتها الشياطين والنفس لتصليل الانسان من الصراط المستقيم الى طريق المعاصي والعدوان .

فوجد الله الوارد في الآية بالهداية يصدق على كلا النوعين من الجهاد . يقول الله تعالى انه سيهدي سبيله المؤدية الى القلاح والصلاح لمن يجاهد في سبيله عابلا على احكام القرآن والسنة بعبارة اخرى من يعظم شعائر الله ويحفظ ويفكر في معرفة الحلال من الحرام الحسنة من السيئة والمعروف من المنكر وينظم اعمال حياته وفق تلك المعرفة واذا صدر منه اى تقصير في سلوك هذا الدرب للقيام وحاد عن جادة الحق فاصابه الفناء والخوف ، متدركه رحمة ربه وهدايته حتى يتضح سبيل الرشاد امام عينيه وتزول عنهما ضباب الغفلة والذهول . هكذا يصرف الله قلوب عبياده المؤمنين الصالحين عن طريق الضلال الى طريق الصواب .

وجاء في حديث رواه ابو البرداء رضى الله عنه في تفسير هذه الآية ما مفاده ان الذين يعملون في ضوئه ما

وَقَفَّأَ اللَّهُ لِمَا يَحِبُّ وَيَرِغِي

عَلَى حَبِيبٍ خَيْرِ الْخَلْقِ كُلِّهِمْ
لِكُلِّ هَوٍّ مِنَ الْأَهْوَالِ مُفْتَحِهِمْ

يَا رَبِّ صَلِّ وَسَلِّمْ كَاثِرًا أَبَدًا
هُوَ الْحَبِيبُ الَّذِي تَرْجَى شَفَاعَتَهُ

الحليم لا اله الا الله رب العرش العظيم ، لا اله الا الله
رب العرش الكريم .

من الامور الهامة التي تحفظ الانسان في حياته ويمد
عنه وسوسة الشياطين من الانس والجن مداونه على
قراءة القرآن الكريم او الاستنجاء اليه وعليه ان يكثر من :

- ١ - الاستمادة بالله من الشيطان الرجيم
- ٢ - آية الكرسي : يقرأها المؤمن الصادق او
المؤمنة الصادقة .
- ٣ - قراءة المعوذتين
- ٤ - قراءة سورة البقرة .
- ٥ - الوضوء والصلاة .
- ٦ - كثرة ذكر الله تعالى والدعاء عند النوم

روى البخارى في صحيحه عن حذيفة واني قد رضى
الله عنهما قالا : كان رسول الله صلى الله عليه وسلم
اذا اوى الى فراشه قال : باسمك اللهم احيا واموت .

وقال صلى الله عليه وسلم : باسمك ربى . وضعه
جنى وبك ارفعه ان امسكت نفسى فاغفر لها وان ارسكتها
فاذنبها مما تحفظ به عبادك الصالحين .

الدعاء بعد الاستيقاظ من النوم :

قال صلى الله عليه وسلم فيما رواه البخارى في
صحيحه (الحمد لله الذى احيانا بعد ما اماتنا واليه النشور .
وقال ايضا : اصبحنا واصبح الملك لله والحمد لله لا شريك
له لا اله الا هو واليه النشور . اللهم اتى اصبحتك منك
في نعمة وعافية وسر . فانعم نعمتك على وعافيتك
وسرك في الدنيا والآخرة .

ثلاثا ثم رجعت الى منبتها ورجع الاعرابى الى قومه ،
وقال حين اعترزم الرجوع : يا رسول الله ان يتيموني
انتك بهم ولا رجعت اليك وكنت ممل . .
رواه الحاكم والدارمى والبخارى والبيهقى

اهمية الاستغفار لعباد الله

الاستغفار عامل مهم من عوامل التي ترفع الكرب
واضيق والقلق عن الانسان وتجلب اليه الرزق والسكينة
والحياة الطيبة وفوق كل ذلك لعمل الاستغفار اثر باع
فى منع الانسان عن الظلم والتعدى وعن معصية الله والرسول .

قال سبحانه وتعالى عن نوح عليه السلام : فقلت
استغفروا ربكم انه كان غفارا ، يرسل السماء عليكم مدرارا .
ويمددكم باموال وبنيين ويجعل لكم جنات ويجعل لكم
انهارا (سورة نوح : ١٠-١٢) .

وعن ابي عباس رضى الله عنه : ان رسول الله
صلى الله عليه وسلم قال من ازم الاستغفار جعل الله له من
كل هم فرجا ومن كل ضيق مخرجا ورزقه من حيث
لا يحتسب .

واذا انعم الله على اعدان واراد دوام هذه النعم
وعدم دهابها فلينظر في قصة الرجلين : ولولا اذ دخلت
جنتك قلت ماشاء الله لا قوة الا بالله . من اجل ذلك قال
رسول الله صلى الله عليه وسلم : ما اعم الله على عبد
نعمة من اهل وسال و ولد فقال : ماشاء الله لا قوة
الا بالله فلا يرى فيها آفة دون الموت .

وعن ابن عباس رضى الله عنه : ان الرميل صلى الله
عليه وسلم كن يقول عند الكرب لا اله الا الله العظيم

علامات حب الرسول صلى الله عليه وسلم

الدنيا في ضوء احكام الشريعة والتزود للآخرة .

روى عن امير المؤمنين سيدنا عثمان بن عفان رضى الله عنه ان كانت القلوب مزهجة وخالية من الارجاس والشوائب لماالت الى القرآن الكريم ولما شبت من بركانه الالهائية وكيف ياتى الاشباع من القرآن وهو كلام المحبوب وكلام المحبوب هو غاية العاشق وهذه هي كيفية القلوب الطاهرة المزهجة من ادناس الشرك والطمع والمتورة بنور الايمان .

والحقيقة ان المقياس لقياس محبة الله والرسول هو القرآن والسنة والتمسك والعمل باحكامها . فعلى المسلم ان يزرع في قلبه يزور حب القرآن والسنة ليتشبع قلبه بحب الرسول .

تقديم: اقبال حسين انصارى

آيات الشجرة لدعائه ايها صلى الله عليه وسلم

عن ابن عمر رضى الله عنهما : كنا مع رسول الله صلى الله عليه وسلم في سفر فاقبل اعرابى ، فلما دنا قال له رسول الله صلى الله عليه وسلم ايئنه تريد ؟ قال اهاى ، قال : هل لك الى خبر ؟ قال ما هو ؟ قال تشهد ان لا اله الا الله وحده لا شريك له وان محمدا عبده ورسوله . قال له هل لك من شاهد على ما نقول ؟ قال رسول الله صلى الله عليه وسلم هذه الشجرة ، فدعاها رسول الله صلى الله عليه وسلم وهى على شاطئ الوادى فاقبلت تخد الارض خدا (تشقها شقا) فقبست بين يديه فاستشهدا ثلاثا فشهدت بانه رسول الله صلى الله عليه وسلم

من علامات حب الرسول صلى الله عليه وسلم حب القرآن . لان القرآن كتاب جاء به الرسول الكريم صلى الله عليه وسلم وهو كتاب يهذى الناس الى الحق والفلاح والايمان والجنة :

ان هذا القرآن يهذى للى هو اقوم ويشر المؤمنين الذين يعملون الصلحت ان لهم اجرا كبيرا O (الاسراء : ٩)

ونزل من القرآن ما هو شفاء ورحمة للمؤمنين . . . (الاسراء : ٨٢)

يهذى به الله من اتبع رضوانه سبيل السلام ويخرجه من الظلمت الى النور باذنه ويهديهم الى صراط مستقيم .

(المائدة : ١٦)

هذا الى حد ان كان القرآن خلق الله صلى الله عليه وسلم كما قالت السيدة عائشة رضى الله عنها : كان خلقه القرآن فاذا كان القرآن نفسه خلقه فن علامة حب الرسول العمل على القرآن . وتعلمه وتعلمه وفهمه وتدبره ورعاية احكامه واقامة حدوده . فن شأن المؤمن الاهتمام بالوفاء بحقوق القرآن كما حث على ذلك الله ورسوله

يقول الشيخ سهل تسترى رحمه الله تعالى : علامة حب الله حب القرآن . وحب النبى صلى الله عليه وسلم حب سنته الفراء والتمسك بها . وعلامة حب السنة حب الحياة الآخرة البعض الى الدنيا وما فيها من المفريات وعلامة البعض الى الدنيا التورع والامتناع عن حرام واكتناز متاع الدنيا وزخارفها الا بقدر ما يكفى للمعيشة الدالغ في

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

بَلَغَ الْعُلَى بِكَمَالِهِ كَشَفَ الدُّجَى بِجَمَالِهِ
حَسَنَتْ جَبِينُ خَصَالِهِ صَلَّوْا عَلَيْهِ وَآلِهِ
اللَّهُمَّ صَلِّ عَلَى سَيِّدِنَا مُحَمَّدٍ وَآلِهِ وَعَلَى رُوحِهِ وَتَعَدَّدِ لَكَ مَقَامُ لَكَ .

جذبه لحن القرآن المجيد الى دين الاسلام

بقلم : الدكتور حميد الله (مترجم من الانجليزية)

يمضى الدكتور محمد حميد الله يقول : وكان اول لقائى معه فى استامبول منذ نحو عشرين سنة مضت وكان هناك انه فسرلى نظريته او اكتشافه . وذلك ان الشعر يمكن تقطيعه وقياسه بدقة رياضية فى اية لغة ولكن لا يمكن ذلك بالنسبة لآعمال نثرية ، كانت اللغة لغة كلاسيكية او جديدة ، والاستثناء الوحيد لهذه النزوة المذهلة هو اللغة العربية ومنها لغة القرآن فمن المستحيل ان يكون القرآن من اصل بشرى وانه بالتأكيد وحى من الله تعالى وذلك لان آياته يمكن تقطيعها وقياسها ككلمات شعر . هذا الى حد انه اذا سقط حرف واحد من آية من آيات القرآن لا يلبث حتى ينكشف النقص فوراً عند السماع .

تأثرت بهذه الظاهرة ولكنى لم ابدل اهتماما كبيرا بها لانى لم اكن موسيقارا . على انه زار الجامعة ذات يوم للقائى وكان مضطرب البال . قلقا ، ثائرا ، رتعدا ورائزا للغاية قال لى : اغان ان اجدادكم قد اضعوا بطريقة ما او اعملوا بعض كلمات القرآن . ثم اوضح مطلبه بقوله ان فى سورة النصر (١١٠) اذا جاء منتج على الصفحة ٨٤

اعرف رجلا فرنسيا جيلبرت كان موسيقارا من حيث مذاقه . فطرته ومهته وكان يقر كثيرا ما وفى كل مكان ان المعيار الحقيقى الوحيد لحصارة قوم وثقافته هو مستوى هواه للموسيقى .

اتنى ذات يوم انه استمع لقارئ مسلم يتلو القرآن الكريم وما لبث ان افنتن جيلبرت بتلك التلاوة كانت التلاوة فى نظره بمثابة موسيقى غاية فى القوة والاثار حتى كان يريد ، اينما ذهب ، ان يستمع الى قراءة القرآن . والواقع فى نفسه للقراءة كان على اشده اذا قيل له انها سمعه لم يكن شعرا بل كان نثرا . هذا الامر المعجيب جعله يتأمل : ان الاشعار فى اية لغة وكل لغة لها حلاوة ومن الممكن قياسها وتقطيعها اما النثر فلا يتميز بهذه الميزة فى اية لغة . لهماذا هذه الخصوصية الاستثنائية العربية . ثم تعلم للكتابة العربية وشرع فى قراءة القرآن بنفسه . اشترى نسخة جيبيية للكتاب المقدس وحمله دائما معه فضلا عن ذلك اخذ يحفظ عن ظهر قلب بعض الآيات القعيرة . وفى النهاية قرر ان ياخذ قفزة الى الاسلام وسار بذلك عبد الله جيلبرت .

لَقَدْ بَشَّرَ تَعْلِيمَاتِ الْإِسْلَامِ الْحَقِيقِيِّ
بِهَذَا الْقُرْآنِ الْكَرِيمِ وَالْمُسْتَهْدِ الْبَشَرِ
تَصَدَّقُوا بِمَا فِي كِتَابِ اللَّهِ

وَمَنْ رَحِلَهُ كُنْ

الترغيب

مَجَلَّة

دارالتصنيف (برايمو) لميتيد

جذبته لحن القرآن المجيد الى دين الاسلام

o من المستحيل ان يكون القرآن من اصل بشري -
انه بالتأكيد وحى من الله تعالى .

o في القرآن آيات كثيرة تدل على انه
معجزة خالدة تبقى عجائبها الى يوم القيامة .

علامات حب الرسول صلى الله عليه وسلم

o علامة حب الله حب القرآن وعلامة حب النبي صلى الله عليه وسلم
حب سنة الفراء .

اهمية الاستغفار :

o الاستغفار ترفع الكرب والصيق والقلق عن الانسان .

AND SURELY, IT (THE QUR-AAN) IS THE TRUTH OF ASSUR

Al-Jazeera

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FOUNDED IN 1952

by Maulana Tufail Ahmed Farooqi Quadri Mujaddidi, *Rahmatullah 'Alaihi*

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REMEMBRANCE OF ALMIGHTY ALLAH

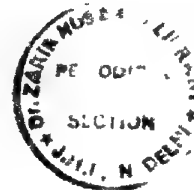
64

ISLAM AND MENTAL HEALTH (II)

68

PURIFICATION OF PRIVATE PARTS (ISTINJA)

71



QUR-AAN MAJEED

ARABIC TEXT, ITS TRANSLITERATION,
TRANSLATION AND COMMENTARY INTO ENGLISH.
PART 28, CHAPTER 59, SOO-RA-TUL-HASHR,
VERSES 1 TO 4 (To be Continued)

43

Selected verses of Holy Qur-aan and the Traditions of the Prophet (ﷺ) which are
of great importance for the benefit of our readers. You are asked to copy these verses
on which the Prophet (ﷺ) has placed his hands.

YAQEEEN

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Bis-mil-laa-hir-rah- maa nir- ra- heem.

In the name of Allah, the All Compassionate, the Most Merciful

QUR-AAN AND SUNNAH

Indeed, the Best Word is the Word of Allah (i.e. Qur-aan-e-Majeed) and the Best Guidance is Sunnah of the Holy Prophet Muhammad (Sallallahu-'alaihi-wa-sallam). And the Best deeds are those declared definite and imperative (according to Qur-aan and Sunnah) And the Worst deeds are those invented by man himself (as part of Religion) and all such self-invented formulations are Innovations (Bid-'at) and every Innovation (Bid-'at) leads a man to Eternal Hell-Fire.

And who is more excellent in speech than the one who calls towards Allah while he himself does righteous deeds and says: Admittedly I am from the obedient ones (Muslims). (Al-Qur-aan 41:33)

Explanatory Note :-

Whoever invites people towards Allah deserves great honour and is worthy of being listened to His words are held in the highest esteem as evidenced below -

- That he calls people to Allah (the "Truth of Allah") without involving his 'self', in any way
- Every deed of his is based on Righteousness showing no divergence between his preaching and his conduct (i.e. his own words and actions), and
- He asserts himself as a Muslim, meaning that he associates himself with the 'Will of Allah', as if he is the full embodiment of Islam, as ordained by Him (Allah) and adopted by His Prophet Muhammad (Sallallahu 'alaihi wa sallam)

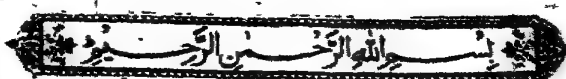
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Bis-mil-laa-hir-rah-maa-nir-ra-hcem

In the name of Allah, The All-Compassionate, the Most-Merciful

REMEMBRANCE OF ALMIGHTY ALLAH **(Zikr-e-Ilahi)**

The word 'Remembrance' means the act of bearing in mind and heart sincerely some one deserving of reverence, honour or gratitude. It also means message of friendly greetings. It is equivalent of Arabic 'Zikr'. In the terminology of Islam, Zikr means man's remembering of Allah (*Sub-haa-na-hoo Ta-'alaa*) with all His Attributes. It is a sort of specific prescription for curing negligence, carelessness, or forgetfulness from the heart of a Believer towards Allah (*Sub-haa-na-hoo Ta-'alaa*). Through the Exercise of Zikr, the concept and Living Entity of Allah (*Sub-haa-na-hoo Ta-'alaa*) always remain dominant in his mind. He always finds himself before Allah. He has the firm conviction that by whatever beautiful name he is remembering Him, He, too, is listening.

A believer remembers Him because it is He, and none else, who created him from nothing, gave him life, consciousness, sense of distinguishing good from bad, and right from wrong, distinct utterance and faculty of articulation, and also made provisions of sustenance for him. In gratitude, therefore, he eulogises Him in the most beautiful and choicest words possible, as taught by Allah (*Sub-haa-na-hoo Ta-'alaa*) through His Last Prophet Muhammad (*Sallallahu 'alaihi wa sallam*). In his hour of need, he invokes Allah's help through Zikr since he regards Him as the Only Providence, the only Bower of protection and the Only Bastion of defence against his poverty, ill-health and enemies. He remembers Allah for His Glory and Grandeur too. He fears His wrath and shudders the very thought of inciting His displeasure in the wake of his own inherent imbecility, faults and fumbles for which he always ought to be repentant.

Zikr brings a man in spiritual proximity with his Creator and enables him to earn immense reward from his Lord. This fact has been described in a beautiful parable in the following **Hadith Qudsi** :-

"Allah (*Sub-haa-na-hoo Ta-'alaa*) says whatever My servant ('Abd) thinks about Me I am near him and I am with him when he remembers Me. If he remembers Me in his heart I remember him in My Heart too. If he remembers Me in an assembly I, too, remember him in an assembly better than his. If he draws towards Me by a span I come close to him by a distance equal to one hand. And if he draws near Me by one hand I draw to him by two hands. Likewise, if he walks towards Me, I come speedily (running) towards him" (Bukhari)

In another **Hadith Qudsi** Allah has said

"O son of Adam! If you remember Me in solitude I will remember you in solitude too. And if you remember Me in any assembly I, too, will remember you in the assembly which will be a better assembly than the one wherein you remembered Me" (Targhib-o-Tarhib).

Tirmizi has quoted a **Hadith** saying that some Companions (*Razi Allahu 'anhum*) appeared before the Holy Prophet (*Sallallahu 'alaihi wa sallam*) and said to him that since Allah-Ta-'alaa has prohibited them to stock gold and silver they did not know that wealth was the best for them to store. The Apostle replied.

"Among the first excellent things are the tongue for remembrance (Zikr), the heart which is grateful and the wife who has Faith and helps her husband to tread in Faith".

Some religious scholars, such as Qazi 'Ayaad, have divided Zikr into two kinds -- Zikr-e-Khafi that is remembering Allah in one's heart, for instance, by observation, study and probe into the natural phenomena profusely spread all around us in the universe. They prefer Zikr-e-Khafi because it is done in seclusion and is, therefore, void of pretence, ostentation and hypocrisy. (Musnad)

The other kind of Remembrance is Zikr-bil-lissaa. It includes the five-time obligatory prayers (Salaat), voluntary prayer (Nafil), recitation of Quraan Majeed, repetition of its verses, supplication, teaching, preaching etc.

"A man once appeared before the Holy Prophet (Sallallahu 'alaihi wa sallam) and said: Injunctions in Quraan Majeed are many. It is difficult for him to act on all of them. He requested the Holy Prophet (Sallallahu 'alaihi wa sallam) to tell him only one thing which he might hold fast. Prophet Muhammad (Sallallahu 'alaihi wa sallam) replied that he should keep his tongue wet with Allah's remembrance" (Tirmizi).

We have so far discussed Zikr practised by individuals. There is one more kind of Zikr to be done collectively. It is called Zikr Ijtimaa'ee i.e. reciting Kalimah in congregation to keep the remembrance of Allah in heart with love and affection of their creator whom every one has to meet one day after leaving this temporary abode.

Some people assemble at a place and talk regarding Islam, Quraan Majeed and Allah. They discuss Muslim canon law and Sunnah of the Holy Prophet Muhammad (Sallallahu 'alaihi wa sallam). These are all features of Zikr Ijtimaa'ee or Collective Remembrance.

The virtues of Zikr Ijtimaa'ee have been described in a Hadith narrated by Hazrat Abu Hurairah (Razi Allahu 'anhu), as follows.

"When people assemble in the houses of Allah (mosques), recite, learn and teach Quraan Majeed, peace fills their hearts. Blessing of Allah overspreads and Allah Remembers them among His Favourites (Muqarrabeen)." (Muslim)

Hazrat Amir Mu'awiyah (Razi Allahu 'anhu) has narrated that the Holy Prophet (Sallallahu 'alaihi wa sallam) graced an assembly of his Companions (Razi Allahu 'anhum). He asked them what they were doing there. They replied that they were remembering, and singing praises of Allah there so that He showed them the way of Islam and conferred His favour upon them. The Prophet (Sallallahu 'alaihi wa sallam) enquired:

By Allah! Did you assemble here for that purpose? They replied: By Allah! We are here for that very purpose. The Prophet (Sallallahu 'alaihi wa sallam) said: By Allah! I did not take an oath from you for reasons of distrust or any imputation. Gabriel just came to me and told me that Allah is Remembering you with Pride among the Angels. (Muslim & Tirmizi).

Zikr has been defined by the religious scholars as the act of remembering Allah by reciting Quraan Majeed, repeating its verses intensively, rehearsing Attributive Names of Allah Ta'ala on rosary or otherwise, and daily obligatory and supererogatory (Nafil) prayers. Allah (Sub-haa-na-hoo Ta'-alaa) has enjoined upon the Believers to remember Him day and night.

"O you who believe! Remember Allah with frequent remembrance. And glorify Him morning and evening" (33:41-42)

When a man encounters hard realities of life which seem to him unsurmountable, or he fears

his impending financial ruin, faces incalculable losses to his property or business, finds himself surrounded by enemies bent upon ruining him, it is by remembrance of Allah (Zikr) only, that he can steer his raft safely through all these vicissitudes of life.

During his overwhelming preoccupations with business, there are chances of his forgetting Allah, ignoring His injunctions, or somehow acting against His Wishes. But His true Believers never fall into forgetfulness and negligence, Allah Himself has described it in Quraan Majeed :

"Men whom neither trading nor selling diverts from the Remembrance of Allah and keeping up the prayer and giving the mandatory charity (i.e. Zakat); they fear a Day in which the hearts and eyes (of people) shall be upset" (24:37)

From this verse, it comes to light that holy men, too, are not carefree, or free from want of material things. Like others they too have their needs. But they are never unmindful of their spiritual obligations. They remember Allah even engrossed in their economic struggle. In the verse remembrance of Allah is described as having three forms: simple remembrance, Prayer (Salaat) and Charity (Zakaat). Prayer and Charity have their stated time but the act of remembering Allah has no fixed time. This remembrance in the midst of economic struggle can compel a man to adhere to the injunctions of Allah, to turn his direction towards His Will.

About the Friday Prayer Allah says :

"O you who believe! when the Call (Azaan) is made for the prayer on Friday, then hasten towards the Remembrance of Allah (i.e. the Friday Prayer) and leave trading, this is better for you if you know (it)" (62:9)

Here a believer is ordained to close his business after the call to prayer (Azaan) is made and run towards the remembrance of Allah. By the Remembrance of Allah is meant here the Jum'a Prayer in particular. Then Allah says

"And when the Salaat (prayer) is over, go about in the land and seek of the bounty of Allah, and remember Allah more frequently, so that you may prosper" (62:10)

The business activity, which had ceased for the short interval of Prayer, is allowed later together with emphasis to celebrate the praises of Allah most often. The reason is obvious lest his worldly activities make him forgetful of Allah.

It is generally seen that love of wife, children and wealth makes a man neglectful of Allah. Here a warning is given by Him to all such persons

"O you who believe! Let not your wealth nor your children divert you from the remembrance of Allah. And whoso does that then those are the losers" (63:9)

Islam has assigned to its followers the responsibility of preaching and carrying its message to non-believers. It inculcates in them the spirit of spending their strength and ability in this regard so that no one may remain unaware, in the world, of the religion of Allah and thereby saves himself from ruin here and in the Hereafter. Quraan Majeed exhorts that one may come successful out of this responsibility by means of Remembrance of Allah only. Remembrance will give him the strength and keep him steadfast in his mission. At the commencement of Soorah Muzzammil (73) Allah enjoined on the Holy Prophet Muhammad (Sallallahu 'alaihi wa sallam) to continue remembering His name.

"Surely, during the day you have to attend prolonged occupation. And remember the name of your RABB (Guardian-Lord) and devote (yourself) to Him with complete devotion. (He is) the Lord of the East and the West; there is no god but He, so take Him as (your) Patron". (73:7-9).

Here Allah advises His Messenger (*Sallallahu 'alaihi wa sallam*) to devote himself exclusively to Me (Allah) The Prophet should not make the object of his attention towards anything else, except Allah. The fact is that such devotion and absorption are only possible by means of one's perpetual immersion in the Remembrance of Allah.

Pharaoh raised the arrogant slogan of "I am the Supreme Lord", in his kingdom He was at the highest peak of rebellion against Allah Hazrat Musa and Hazrat Haroon (*'alaihi-mus-salaam*) were deputed to contain him and explain to him in clear-cut language that if he did not take the straight path he would be ruined Before sending them on that venture Allah enjoined them thus .

"Go you and your brother with My Signs, and be not, slack in remembering Me" (20:42).

This verse is expressive of the truth that without Remembrance (*Zikr*) preaching will be void of strength This quality is indispensable for a preacher in order to keep him steadfast at times of crises Without this provision the journey cannot be accomplished

Islam has enjoined his followers, at times to fight in the way of Allah It is in acknowledgement of the truth that a Muslim loves the religion more than his own life and property For its protection, defence, eminence and glory he is always prepared to sacrifice them whenever the occasion demands it. Ordinarily it might not be easy to undertake such a sacrifice Courage may give in, emotions may change To safeguard against all such frailties and to maintain unabated the enthusiasm and devotion, the only effective prescription is Remembrance. Allah says

"O you who believe! When you meet an army (of the unbelievers) then stand firm and remember Allah much so that you may be successful". (8:45)

This is the reason why no believer is exempted from Prayer (*Salaat*) even on a battle field, and has been elucidated in *Soo-rah Nisaa* (4) of Quraan Majeed

"So, after you have performed the prayers, remember Allah standing sitting and lying down Later when you feel safe offer regular prayers (for) indeed the prayer at fixed times is incumbent upon the believers" (4:103)

Prayer (*Salaat*) is the best way of Remembrance During war its procedure is different from that in times of peace to meet practical exigencies However, times of prayers are fixed A believer has to offer his prayer at the fixed times, whether there is war or peace. He is not allowed to miss it in any case It is the only way to final victory.

We pray to Allah that may He in His Extreme Mercy enable us to remember Him most often from morning till night every day, in our affluence or adversity, and thereby enable us to win His Pleasure here and in the Hereafter (Ameen).

ISLAM AND MENTAL HEALTH (II)

By Dr. Abdul Karim M. Naik

Now let us systematically look at Man's
Relations to Allah in Islam and its bearing on Psychiatry.

THE PURPOSE OF MAN'S RELATION TO ALMIGHTY ALLAH.

The Quraan orients man's relation to Allah to three basic goals: refining people's conscience, attaining spiritual happiness, and curing maladies. These are some of the concerns of Psychiatry.

Let us take the Refinement of Conscience:

Conscience is a spiritual restraint or control in man as a guide to his daily conduct which helps him to see the consequences of his deeds.

Just as conscience may at times get weak, it can also be strengthened through individual and social training. The strength and weakness vary among individuals and communities. The main constituent of the conscience is a belief in Almighty Allah. Who accounts for every single detail and is well acquainted with all the secrets of our heart. In describing conscience, a philosopher once rightly said, "A conscience without faith is like a court without a judge".

The Quraan hints at the conscience, declaring "And We did create man and We know that with which his NAFS prompts and We are nearer to him than the jugular vein" (50:16).

Such a "whispering" is the voice of conscience which can never be concealed from Allah.

Now we go to

Spiritual Contentment:

Spiritual contentment, in the view of the Quraan, springs from man's communication with the Creator. These days, man cannot easily find the way that leads to spiritual contentment, thus he supposes he can attain it by satisfying as many of his desires as he can.

True bliss, however, cannot be attained by satisfying such desires, because they are all mortal. Wealth fades away, health gets exhausted, domestic, marital and parental ties all vanish. Besides, material catastrophes may befall us and trouble our lives. But all these should not destroy our spiritual bliss. The fundamental factor in our spiritual bliss is our communion with Allah. It supports us with Allah's Help and Mercy.

Now, coming to Psychiatry:

Scientists have discovered that worry, anxiety, grief and suppression have a great effect on the organic junctions of the body. This aspect was studied at the universities of the West, and clinics of psychiatry were opened to this end. An Assistant Professor of Anatomy at the St. Jones University, and member of the Association of American Surgeons, Dr. Paul E. Adolf, maintains,

"I am convinced that the treatment has to combine both the

spiritual side and the body at the same time".

I have realised that my duty is to apply my medical and surgical knowledge besides my faith in God (Allah) and my awareness of His Presence, and I have established both aspects on firm grounds. In this way also, I have been able to offer my patients the complete treatment they need. I have found out that my medical knowledge and my faith in God (Allah) are the foundation on which every modern medical philosophy has to be based.

"During my practice of Medicine, I have found that arming myself with spiritual means, besides my skill in the scientific field, have enabled me to treat many maladies with a sense of true blessing. When man excludes Allah from this field, all his efforts will only be half treatment -- some times not even the half".

"What are the causes of what we call Nervous Diseases"?

Among the principal causes of such diseases is the feeling of sin, hatred, fear, worry, suppression, hesitation, doubt, jealousy, selfishness, boredom, etc. Unfortunately, most of those who work in the field of psychiatry may succeed in discovering the causes of psychological disorders which lead to sickness, but they fail in treating such disorders because they do not implant Faith in Allah in their patients.

"Above all, one may wonder about these emotional disorders and the factors that bring about such maladies".

They are the same disorders from the grip of which Allah's message were sent to liberate us Almighty Allah, with His Omnipotence and Divine Wisdom, was aware of our spiritual needs and He did provide us with a complete treatment for them

The Quraan deals with psychic illnesses "And We send down from the Quraan that which is a healing and a mercy for the believers" (17 82)

FAITH IN ALLAH AND ITS BEARING ON MAN'S CONDUCT

Faith in Allah liberates the human spirit from the material bondage, and thus enables man to rise above desires and not to bother about private benefits or losses. With this, man works for his own, his nation's and all people's welfare within the limits of common laws of justice and general principles of Virtue and Righteousness

All the virtue, nobility, sacrifice, altruism and self-denial that man enjoys spring from his Faith in Allah. This is a fixed truth whose confirmation comes from the common experience of humanity

Faith in Allah and deeds of Righteousness lead to Allah's good pleasure and deserve reward in the Hereafter. "Indeed, they who believe and do right deeds they are the best of all created beings" (98-7)

"And give glad tidings to those who believed and did good deeds

that for them are gardens beneath which rivers flow" (2.25)

"Surely those who believed and did virtuous deeds, We waste not the reward of the one who does a good deed". (18 30)

Faith in Allah prevents people from doing misdeeds. That is why, Prophet Muhammad (*Sallallahu 'alaih wa sallam*) maintains: "No adulterer commits adultery while in a state of faith, no thief commits a theft while in a state of faith; and no one sips wine while in a state of faith". This is because True Faith would not allow a believer to do what contradicts its teachings, or decline from obeying its commandments

Faith also lights the dark faces of life. In times of despair, a true believer remembers that there is still a resort to seek, that Allah is always there to give him a helping hand. He realises that there is no need for his sense of despair and anxiety. Thus, he cools down, and his fears disappear

In his present life, man moves in a sweeping current of pains and difficulties. Hence those who have no faith in Allah, and those who do not take refuge in Him or seek His solace and support in times of misfortune are the most miserable. On the other side are those who enjoy a blessed living, full of faith, as stated by the Quraan

THE REMEMBRANCE OF ALLAH AND ITS BEARING ON MAN'S SPIRIT

The purpose of spiritual living is to provide man with security and peace and help in overcoming grief and uneasiness -- man's most bitter

enemies. The best means to attain this security is to keep up the Remembrance of Allah.

Distress and anxiety spring from man's feeling of weakness, as he faces life's happenings, whereas strong faith in Allah -- the One Who enjoys full control over all existence -- and reliance on Him, supply persons with a sense of security and power in the face of which all the worries of life become insignificant

Dr Breil affirms this fact when he says, "A truly pious person never suffers from any mental disorder". Dale Carnegie also says, "Psychiatrists realise that strong faith and adherence to religion are enough to do away with the sense of anxiety and nervous tension, and to heal similar sorts of maladies"

REWARDS OF FAVOURS

In every person, there are tendencies of inclinations to do good which are encouraged by good reward and the promise of attaining Allah's favour. In this sense, the Quraan says "And do not spread mischief in the world after it is reformed and pray to HIM with fear (of HIS displeasure) and hope (of HIS mercy). Indeed Allah's Mercy is near to those who do good deeds" (7 56).

ASKING FORGIVENESS AND ITS BEARING ON THE TREATMENT OF THE SPIRIT

A believer who fears Allah in all that he does, most certainly will commit lesser mistakes. A believer might fall in error, but he would get back to his senses. That is why Allah always excuses the mistakes people commit and urges them to

ask forgiveness. Such an asking calls the spirit to a sort of self-judgement and keeps the person in the light of Allah's control that revives even the dead conscience.

In Islam, the atonement of sin does not require confession to any clergy, and a sin does not stay hanging over a person's head, irredeemable and inescapable. Any Muslim can turn directly to Allah, in regret, asking forgiveness, so that Allah may grant His worshipper mercy and forgiveness "And whoever commits an evil deed, or does wrong to his own self and then begs Allah's forgiveness, will find Allah Forgiving, Most-Merciful" (4 110)

Moreover, Allah bestows forgiveness only on those who turn to Him repentantly, no matter what their sins were "Say O My servants who have exceeded the limits against their own selves, despair not of Allah's Mercy, surely, Allah forgives all sins Surely, He is forgiving, the Most Merciful" (39 53) Some scholars consider this verse the most relieving to believers, as it opens the Gate of Hope wide to all

Besides, Islam couples the chances of attaining purity and redemption with acts of righteousness, by considering the very performance of righteousness as atonement for sins - which is a sort of incitement to do good "Indeed the good deeds blot out the evil deeds" (11 114)

"... Surely Allah is Ever-Forgiving, Most Merciful" (9 102) and in this sense Prophet Muhammad (*Sallallahu 'alaihi wa sallam*) explains "Let a good deed follow an evil one, so that the former might remove later"

Man's Belief that Allah forgives all sins, and that all man's pleas for

forgiveness are granted -- is a means of psychic treatment that has been applied only of later

Psychologists -- particularly Sigmund Freud, the founder of the School of Psychoanalysis -- have agreed that Psychological complexes are due to suppression and are curable This is done by having the patient recline on a sofa in a psychoanalyst's clinic and by bringing to his mind what is suppressed so that he can get over the problem Specialists consider this "confession" a mental and behavioural means that expresses the patient's "errors", so that he may notice them and feel them In consequence, there results a "Conclusion of Truce" between spirit and conscience, after which the conscience grants its forgiveness When the person feels the forgiveness of his conscience, pence fills his heart and his psychic complex vanishes Besides, such complexes are not the creation of illusion, they often result in headaches, heart disorders, high blood pressure, and similar troubles If the treatment of such sickness lies in the confession of error to the specialist, so that conscience grants its forgiveness -- what a big difference there is between confessing to Allah and confessing to a doctor And what a big difference between Divine Forgiveness and the forgiveness of one's conscience

SEEKING ALLAH'S MERCY AND ITS EFFECTS IN PUTTING AN END TO PESSIMISM

Pessimism has been proven to be very harmful to both mind and body It attacks the spirit, shakes it violently, and prevents it from performing its normal activity It

often drags the spirit into ruin, and makes it rush into dangers mostly because, according to the pessimist, life turns into an unbearable hell;

Pessimists say that the world is full of wretchedness, misfortune, illness and diseases, sins and misdeeds and pains, with no peace or security. With this, they are liable to lose all hopes and all confidence in the future and thus would surrender to such pessimistic views and stop their struggle in life, and hence commit suicide The question is Would they reap any thing but loss?

The Dutch writer Frantz Stail, making a comparative study of the moral standards of Islam, explains that "repentance in Islam is a means through which people acquire a change in themselves It is a great moral force"

Disaster and misfortunes tend to make us look at life with pessimism But one endowed with faith in Allah, never loses hope in that Divine Mercy, With this faith and hope, he handles his problems through prudence and patience in the expectation of release from the grip of trouble That is why the Quraan calls on all people to ask for Allah's mercy Say "(All this is) by the grace of Allah and by His mercy and in that they should rejoice It is better than what they hoard" (10 58)

CONDITIONS OF THE WORSHIP OF ALLAH

Scholars define thanksgiving as a person's manifestation of submission and obedience with all his being, of testimony and affection in his heart, and of thanks and gratitude for the bliss that Allah bestows on him

(To be continued)

Al-Fiqh-ul-Islami Islamic Jurisprudence

PURIFICATION OF PRIVATE PARTS (ISTINJA)

We propose to deal, according to **Hanifite Fiqh**, another practice connected with attainment of purity of the body from filth. It is **Istinja** or cleansing of the front and back private parts of the body after passing urine or stool, by use of clods of earth and water.

Islam advocates and orders freedom of body and dress from filth such as urine or excreta. It may be recalled that, before the advent of Islam, Arabs were not used to drying or washing the affected part of the body after urination. Once while passing along a street, Holy Prophet (*Sallallahu 'alaihi wa sallam*) came across the graves of two persons. Pointing to the graves, he said: "One of these is suffering from torments because he did not guard his clothes against pollution with urine" (Bukhari).

Istinja: According to **Sunnah** it is essential to cleanse thoroughly the front and back private parts of the body from which urine or excreta has come out. The process of such cleansing is called **Istinja**.

Method: There is no specific method laid down for the performance of **Istinja**. The criterion is to make sure that filth or pollution does not remain sticking, or it spreads, and the affected parts of the body are fully cleansed for this purpose.

Istinja is first performed with

clods of earth or other permissible materials. After this, it is **Sunnah** to wash with water. If pollution covers total surface exceeding the size of a rupee or a dirham coin, washing becomes essential without which Prayer will not be in order.

For cleansing with water, both the hands up to the wrists, should be first washed and then going to a lonely place, one should sit with relaxed body and wash the affected parts of the body till satisfied that they are fully cleaned.

If pollution does not stick to the sides of the part of the body and it can be removed without water with the help of clean lumps of earth or dust-laden pebbles capable of removing filth, it is permissible if the parts are thus cleansed in such a manner that no trace of pollution is left. Such practice ought to be followed by washing with water if water is available.

To sit with the face, or the back, towards Ka'ba to pass urine or stool is prohibited. Passing of urine while standing is also prohibited. Coming to the end of urination, such pressure ought to be applied that the last drop of urine is drained out.

Miscellanies: **Istinja** should be performed with the left hand which should be washed and rubbed after **Istinja**.

To perform **Istinja** with the water left after ablution, or to perform ablution with the water left after **Istinja**, is permissible but it should be avoided. **Zam-zam** water is not to be used for **Istinja**.

Lump of clay or any other permissible material that has been once used for **Istinja**, should not be used again for the same purpose.

Istinja should be performed in privacy. Disclosing of private parts of one's body before others is a major sin.

Material Banned: The following materials are not considered suitable for **Istinja**:

- 1) Things which do not clean filth, like vinegar
- 2) All human parts, like hair, bone, flesh, etc
- 3) All polluted things, including dung.
- 4) Solid brick, pieces of earthen ware, glass, coal, lime, or metals
- 5) Mat of mosque, dirt or broom
- 6) Paper, written or unwritten (Certain 'Ulema of the day have conceded the use of toilet paper).
- 7) Eatables including things which animals eat, such as leaves of trees or grass
- 8) Things which have a value, like herbal water, cotton, or cloth
- 9) Property of another person

59-SOO-RA-TUL-HASHR

(24 Verses)

INTRODUCTION

NAME OF THE SOO-RAH: The Soo-rah has been named after the word **الْأَحْشَرُ** meaning the gathering together of the forces), which has been used in the second Verse of the Soo-rah.

TIME, PLACE AND OCCASION OF REVELATION OF THE SOO-RAH: This is the third of the series of the short Madani Soo-rahs. It deals with the treachery of the Jews of the Bani Nazir tribe living in the city with great authority, power and pelf and enjoying vast financial resources They had built strong fortresses to defend themselves against their enemies

When the Holy Prophet (*Sallallahu 'alaihi wa sallam*) migrated to Madinah Munaw-warah, the Jews signed a treaty with him, (*Sallallahu 'alaihi wa sallam*) but it was not long before they began to break the terms of that treaty, so much so that once they planned to kill the Prophet (*Sallallahu 'alaihi wa sallam*) by treacherous means Such being the conduct of the Jews, the Muslims had no choice but to stand up against them They, therefore, took up arms against them and besieged their strongholds Being frightened and dismayed, the Jews surrendered themselves to the Muslims without any armed resistance It was agreed that the Jews should vacate the Prophet's city of Madinah with whatever moveables they could take with them, leaving behind their immoveable properties to be appropriated by the Muslims according to the injunctions of Allah and his Prophet (*Sallallahu 'alaihi wa sallam*).

Some commentators maintain that the phrase, **أَوَّلُ الْاَحْشَرِ** refers to this gathering together of the Muslim forces against the Jews Thus, this event is the occasion of the revelation of the Soo-rah.

They say that the second gathering was at Khaibar and the third one will be on the day of Resurrection, but Allah knows best

SUBJECT-MATTER OF THE SOO-RAH: The central idea of the Soo-rah revolves round this Divine Dispensation of Allah, Who, by His most effective and wise planning, forced the treacherous Jews to leave their hearth and home and surrender their immoveable properties to the believers

After expulsion from Madinah, the majority migrated to Syria and the rest joined their brethren in Khaibar.

In addition to Allah's Power, Might and Wisdom, His Oneness **التَّوْحِيدُ** the fate of the hypocrites has also been described in this Soo-rah.

SOME OUTSTANDING FEATURES OF THIS SOO-RAH

1) This Soo-rah brings to light another important injunction of the Sharee'ah about a gain that has been called in the Arabic language **مَالٌ كَيْ** (Effortless acquisition of wealth). This is a gain which accrues without, or with very little, effort to the victorious party. Whatever fell to the lot of the Muslims from the Jews is an example of **مَالٌ كَيْ**, because the Muslims did not have to use their armed forces to attain it, as happens in the case of **الْغَنِيمَةُ** (war-spoils) which accrues to the victorious party. As a result of this difference between the modes of acquisition of the two categories of the gains the Sharee'ah has recognised some difference between the modes of disposal of the two gains. The one-fifth of what comes to hand as **الْغَنِيمَةُ** as the result of war, reverts to Allah to be spent on the poor, according to Allah's Commands and its four-fifths are distributed among the fighters. In contrast to this what comes to hand without fighting, as in the present case, goes to the **بَيْتُ الْمَالِ** (The Government Treasury) to be spent on the general good of the community.

2) This incident teaches all of us a very valuable lesson that none can deceive and play a trick on Allah, as Allah has Himself said in His Book at many places that none can succeed in duping Him. We quote here only one verse on this topic

وَمَكَرُوا وَمَكَرَ اللَّهُ وَاللَّهُ خَيْرُ الْمَاكِرِينَ (سورة آل عمران: ٥٤)

"And they (the disbelievers) plotted and Allah (also) plotted (against them) and Allah is the Best of all plotters (3 54)

This invites our attention to a very important tendency and practice of Allah, that if anyone hatches secretly a conspiracy against anyone, Allah protects the target of the conspiracy and causes the hatcher himself to fall into the trap of his own conspiracy. This is a matter of common experience in our everyday life. Thus Allah has said

... وَمَكَرَ السَّيِّئُ وَلَا يَجِئُ الْمَكْرُ السَّيِّئُ إِلَّا بِأَصْلِهِ (سورة فاطر: ٣٣)

"and plotting evil, and the evil plot will close only upon the author thereof" (35 43)

All men, whether believers or unbelievers, must have experienced in their lives the truth of Allah's this ordinance about conspirators and the plotters of evil.

The truth of this Divine Ordinance is amply demonstrated in the Soo-rah itself. The Jews once invited the Holy Prophet (Sallallahu 'alaihi wa sallam) with some of his Companions (Razi Allahu anhum) and planned secretly to kill him by letting down on him (Sallallahu 'alaihi wa sallam) a block of stone from the top of a wall. Allah informed the Holy Prophet (Sallallahu 'alaihi wa sallam) of the Jews' treacherous plan and he (Sallallahu 'alaihi wa sallam), therefore, left the place safe and sound. The plan hatched by the Jews rebounded on them who were exiled from their homes with disgrace and humiliation.

SOO-RA-TUL-HASHR
REVEALED AT MADINAH
SECTIONS 03
VERSES 24

SOO-RA-TUL-HASHR
MA-DA-NEEY-YAH
RU-KOO-'AA-TU-HAA 03
AA-YAA-TU-HAA 24

سُبْحَانَ اللَّهِ مَا فِي السَّمَوَاتِ وَمَا فِي الْأَرْضِ
أَرْبَعٌ وَعِشْرُونَ آيَةً نَزَّلَهَا عَلَيْكَ يَا رَسُولَ اللَّهِ

In the name of Allah,
the All-Compassionate,
the Most Merciful

Bis-mil-laa-hir-rah-
maa-nir-ra-heem

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

SECTION 1

RU-KOO' 1

- 1 Whatever is in the heavens
and whatever is in the earth
praises the Holiness of Allah

1. Sab-ba-ha lil-laa-hi maa fis-
sa-maa-waa-ti wa maa fil-
ard.

سُبْحَانَ اللَّهِ مَا فِي السَّمَوَاتِ وَمَا فِي الْأَرْضِ

and He is the Mighty, the
Wise

Wa hu-wal-'a-zee-zul-ha-
keem.

وَهُوَ الْعَزِيزُ الْحَكِيمُ ①

- 2 It is He Who expelled those
who had disbelieved from
among the people of the Book
(Banu Nazir),

2. Hu-wal-la-zee akh-ra-jal-la-
zee-na ka-fa-roo min ah-lil-
ki-taa-bi

هُوَ الَّذِي أَخْرَجَ الَّذِينَ كَفَرُوا
مِنْ أَهْلِ الْكِتَابِ

out of their dwellings at the
very first gathering (for
expulsion)

min di-yaa-ri-him li-aw-wa-
lil-hashr.

مِنْ دِيَارِهِمْ لِأَوَّلِ الْحَشْرِ

Little did you think that they
would quit (their homes),

Maa za-nan-tum ainy-yakh-
ru-joo

مَا ظَنَنْتُمْ أَنْ يَخْرُجُوا

and they thought that their
fortifications would defend
them from (the wrath of)
Allah

wa zan-nōo an-na-hum-maa
ni-'a-tu-hum hu-ṣoo-nu-hum-
mi-nal-laa-hi

وَكَانُوا أَنْتَهُمْ قَانِعُهُمْ خُصُوفُهُمْ مِنَ اللَّهِ

But (the wrath of) Allah came
upon them from whence they
little expected,

fa-a-taa-hu-mul-laa-hu min
hai-su lam yah-ta-si-boo

فَآتَاهُمُ اللَّهُ مِنْ حَيْثُ لَمْ يَحْتَسِبُوا

and (He) cast terror into their
hearts,

wa qa-za-fa fee qu-loo-bi-hi-
mur-ru-'ba

وَقَذَفَ فِي قُلُوبِهِمُ الرُّعْبَ

so that they began to ruin their
houses with their own hands,

yukh-ri-boo-na bu-yoo-ta-
hum bi-ai-dee-him

يُخْرِبُونَ بُيُوتَهُمْ بِأَيْدِيهِمْ

and (with) the hands of the believers,	<i>wa ai-dil-mu'-mi-nee-na</i>	وَأَيْدِي الْمُؤْمِنِينَ
So learn a lesson, O you who have eyes.	<i>fa'-ta-bi-roo yāa-u-lil-ab-ṣaar,</i>	فَاعْتَبِرُوا يَا أُولِيَ الْأَبْصَارِ
3. And if Allah had not ordained exile for them, surely He would have punished them in this world;	3. <i>Wa lau lāa an ka-ta-bal-laa-hu 'a-lai-hi-mul-ja-lāa-a la-'az-za-ba-hum fid-dun-yaa.</i>	وَلَوْ لَا أَنْ كَتَبَ اللَّهُ عَلَيْهِمُ الْجَزَاءَ لَعَذَّبْنَاهُمْ فِي الدُّنْيَا
and for them is the torment of (Hell) Fire in the Hereafter	<i>Wa la-hum fil-aa-khi-ra-ti 'u-zaa-bun-naar.</i>	وَلَهُمْ فِي الْآخِرَةِ عَذَابُ النَّارِ
4- This is because they opposed Allah and His Messenger,	4. <i>Zaa-li-ka bi-an-na-hum shāa-qul-laa-ha wa ra-soo-lah.</i>	ذَلِكَ بِأَنَّهُمْ شَاقُوا اللَّهَ وَرَسُولَهُ
and he who opposes Allah, then surely Allah is Severe in punishment	<i>Wa mainy-yu-shāa-qil-laa-ha fa-in-nal-laa-ha sha-dee-dul-ʿi-qaab.</i>	وَمَنْ يُشَاقِقِ اللَّهَ فَإِنَّ اللَّهَ شَدِيدُ الْعِقَابِ

COMMENTARY

VERSE NO.1 : Before taking up the main theme of the *Soo-rah*, viz the fate of the Jews of the Bani Nazir tribe who lived in Madinah, Allah has laid stress on His Might and Wisdom and His exclusive prerogative that all that is in the heavens and on the earth sings His praise. This singing of Allah's praise may be easily understandable about living things and plant life, but one must be at a loss to understand how lifeless objects of the heavens and the earth sing Allah's praise. Allah has Himself clarified this point in another verse of the Holy Quraan. Thus, He says

وَإِنْ مِنْ شَيْءٍ إِلَّا يَسْبِيحُ بِحَمْدِهِ وَالَّذِينَ لَا يَقْضُونَ تَسْبِيحَهُمْ (سورة بقره: ٢١)

"And there is not a single thing but glorifies Him, but you do not understand the act of their glorifying" (17:44)

The intention from these introductory words of the *Soo-rah* is to emphasise the truth that this effortless expulsion of the well-fortified and strong Jewish community of Madinah could not have been possible but by the Might and Wisdom of Allah and so Mighty and Wise a personality does deserve that all should glorify and praise Him.

VERSES NO. 2-4 : These verses describe the main event of the expulsion of Bani Nazir who used to think that their strongholds would defend them against Allah and they little thought that Allah would create in their hearts a terror and awe that would compel them to leave their home and hearth without offering any resistance. What is more surprising is that they demolished their houses with their own hands along with the hands of the believers. Had it not been pre-determined that they would be exiled from their home, they would have been awarded in this world a more severe and humiliating punishment for their treachery and the torment of Hell-Fire awaits them in the Hereafter. This is because they stood in opposition to Allah and His Prophet (*Sallallahu 'alaih wa sallam*) and Allah inflicts a severe punishment on him who opposes Him (and opposes His Prophet).

(To be continued)

انما يخشى الله عباده العلماء

وطريق الخشية هو النظر في ملكوت السموات و الارض والبحث الجاد المنصف في المواد التي وردت في الابين : « الم تر ان الله انزل من السماء ماء فخرجنا به ثمرات مختلفا الوانها ومن الجبال جد بيض وحمر مختلف الوانها و غرايب سود . ومن الناس والدواب والانعام مختلف الوانه كذلك انما يخشى الله من عباده العلماء » . فاطر : ٢٧ : ٢٨ .

وفي هذا دعوة الى العلم بكل فروعه والاستفادة منه في كل مجالاته ، وهو سيؤدي الى خشية الله عند الانصاف . ولعل مما يفيد في ذلك قراءة كتاب « الله يتجلى في عصر العلم » وفيه شهادات كثيرة من متخصصين مختلفين تثبت وصولهم الى الايمان بالله عن طريق اعجابهم باسرار الكون من خلال تخصصاتهم المختلفة جمعها « جون كلوفر مونسا » الباحث الديني الاجتماعي . يؤكد فيها قول « باكون » مؤسس المستور العلي الحديث ، من أخذ علم الطبيعة رشفا بالشفاه كان ملحدا ، ومن شربه عبا اوصله الى الايمان بالخالق .

كما ان من طرق الخشية من الله التفقه في الدين ودراسة اصوله من الكتاب والسنة « ونزلنا عليك الكتاب تبيانا لكل شئ وهدى ورحمة وبشرى للمسلمين » سورة النحل : ٨٩ « لو انزلنا هذا القرآن على جبل لرآيته خاشعا مصدعا من خشية الله » سورة الحشر : ٢١ .

مجلة منار الاسلام

ان خشية الله اى الخوف من عقابه عند المعصية والشعور بجلاله وعظمته معنى لا يتحقق بصورته الكاملة الا عند العلماء باسرار هذا الكون ارضه وسماؤه وما بينها ، وعند العلم بها يؤمنون بخالقه ويخشون مخالفته بالكفر او المعصية .

والواجب على كل عباد الله وهو حق له سبحانه ان يخشوه بتحقيق امرين ، اولهما الايمان به وثانيها طاعته وعلم عصيانه .

لكن الذى حدث من العباد ان بعضهم لم يؤمن به وهم كثيرون كما قال سبحانه (وما اكثر الناس ولو حرصت بمؤمنين - سورة يوسف آية ١٠٣) وقال (وان تطع اكثر من في الارض يضلوك عن سبيل الله) سورة الانعام : ١١٦ .

وحدث ايضا ان من آمنوا به لم يلتزموا جميعا طاعته ، فبعضهم خاف مقام الله فاطاع ، وبعضهم لم يخف فعصى . والمطيعون هم العلماء بمقام الله وجلال سلطانه ، اما الجاهلون فقد عصوه . واذا كان عند بعض المؤمنين به قليل من الخشية فكثير عصيانه فان من المؤمنين به من عند هم خشية كبيرة فاطاعوا ولم يعصوا الا قليلا وان عصوا بادروا الى التوبة .

والخلاصة ان من حق الله على جميع العباد ان يخشوه فيؤمنوا به ، واذا آمنوا ان يطيعوه ولا يعصوه .

وَقَفْنَا لِلَّهِ إِيمًا يُحِبُّ وَيَرْضَى

عَلَى حَبِيبِكَ خَيْرَ الْخَلْقِ كُلِّهِمْ
يَكُلُّ هَوًى عَنِ الْأَهْوَالِ مُقْتَحِمٌ

يَا رَبِّ صَلِّ وَسَلِّمْ كَاثِمًا أَبَدًا
هُوَ الْحَبِيبُ الَّذِي تَرَجَّى شَفَاعَتَهُ

فلما أحسن المسلمون ان الرسول الكريم يولى امرهم ومصالحهم كل هذا الاهتمام وضعوا فيه ثقتهم الكاملة كحاكم مستير ، ورجل سياسة من الطراز الاول ، وقاله عسكري عبقري ، وبالإضافة الى ذلك ، ووفق كل ذلك ، فان نزاهته لاترق اليها شبهة ، وحيدته ونوضوحه لا ياتيها باطل ابدا ، ثم هو بعد ذلك اقل المسلمين مالا ، واخشنهم ملبسا ، وابسطهم مسكنا ، واقلهم علما ، واكثرهم تواضعا ، والينهم جانبا ، واخشاهم لله . . . حينما احسوا بذلك كله وضعوا فيه ثقتهم كاملة فتأكدت بذلك الثقة المتبادلة بين الحاكم والمحكومين ، وتوفر بذلك اساس متين واكمل اطار شامل للإصلاح الاجتماعي .

هذه لمحات يعة من سيرة الرسول الكريم ، ودوره البارز في اصلاح المجتمع العربي ، وتأسيس للمجتمع الاسلامي ثم قيادته في حكمة وحزم ، ثم عن خبرة ووعي ، وعن تدبير وبصيرة ، حتى صار اقوى مجتمع ، وما اجدره ان يبقى كذلك الى قيام الساعة بالتأسي بسيرة الرسول العطرة ، والتمسك بسترته الشريفة ، والاهتداء بقوله وفعله ، وهما المثل العليا ، عليه افضل الصلوة والسلام . بقلم الدكتور محمود نجيب حسني

بين الطبقات . فالزكاة التي فرضها الله قد حرص الرسول على جبايتها كل الحرص ولم يفرض او يتساهل في ذلك قط ، ثم اتفقها في مصارفها الشرعية بدقة بالغة وعناية فائقة وكان ﷺ متواضعا للفقراء والمساكين ، عوضهم بتواضعه عن قصص اموالهم واقتدى به اصحابه ، فساد السلام الاجتماعي ، وهو احد اهم مقومات الاصلاح الاجتماعي .

وحينما بدأت تتضح اولى معالم المجتمع الاسلامي المنظم بعد الهجرة ، وتبلورت مقومات الدولة الاسلامية الاولى ، وتولى رسول الله ﷺ مسئولية قيادة هذا المجتمع ، واعيا رئاسة هذه الدولة الناشئة افرغ على اعبائه السياسية كلها جهده ، وخصها بكل وقته ، ولم يحاول ان يحصل منها على اية ميزة ، بل كان دوره السياسي مجموعة متصلة من التضحيات بالوقت والجهد والمال . وحينما اقتضى دوره السياسي ان يدخل بالمسلمين المعارك الحربية كان يتصدر الصفوف ، ويتولى بنفسه قيادة الجيش ، ويعرض حياته وسلامته لكل المخاطر التي تهدد ايا من حنود المسلمين ، وما أمر الاصابات الخطيرة التي تعرض لها ﷺ في معركة واحدة ، ببعيد عن ذاكرتنا . وقد تبعه في هذا الاسلوب في الحكم خلفاؤه رضوان الله عليهم .

ماذا نقول عند بداية بعض اعمالنا او افعالنا .

قل — انا لله وانا اليه راجعون ، عند وقوع فاجعة او حادث غير مرض .
لا اله الا الله ، عند الاستيقاظ عن النوم وهو الجزء الاول من الكلمة الطيبة .
والله ، بالله ، للقسم .
الحمد لله عند العطس و اظهار الشكر .
يرحمك الله ، كلمة دعائية ينطق بها اذا جلس احد .
استغفر الله ، ل اظهار التوبة الى الله تعالى من الذنوب .
في سبيل الله ، عند اعطاء الصدقات .

بشكر مجلة استریت هات

يوليو ١٩٨٦ م

قل — بسم الله ، اذا اقبلت على عمل ما .
ان شاء الله ، اذا اعترمت على شيء ما .
سبحان الله ، عند الثناء على شيء او شخص ما .
يا الله للاستعانة بالله في حالة ألم او وقوع مشكلة .
ما شاء الله ، عند اظهار الاعجاب بشيء ما .
جزاك الله ، عند اظهار الشكر والامتنان .
آمين ، عند ختم الدعاء .
في امان الله ، عند الافتراق .
توكلت على الله ، عند مواجهة مسألة .
نموذ بالله عند مواجهة مكروه .
فببارك الله ، عند ظهور شيء مبارك ومنشود .

اشتراط ان تكون العصمة بيلها . وللاولاد على ابويهم حقوق الارضاع والتفقة والتهديب والرعاية والتعليم حتى يبلغ الولد اشده .

وحرص الاسلام على تحرير المرأة من اى ظلم او حرمان او غبن كانت الاعراف والقوانين تفرضها عليها . بل وما زالت بعض القوانين الاوروبية توقعها عليها : فالمرأة لاتزوج الا برضاها ؛ وليس لزوجها على مالها سلطان قط ، ولها ارث اهلها وزوجها ؛ ولها ان تمارس العمل واهليتها كاملة فلا ينقص الزواج منها شيئا ، وهى تحتفظ باسمها وشخصيتها ، فلا تحمل اسم زوجها ولا تنوب شخصيتها فى شخصيته على مثال ماتقره تشريعات اوروبا معاصرة . والاصل ان ثمة مساواة كاملة بين المرأة والرجل فى جميع الحقوق والواجبات ؛ ولكن هذه المساواة لا يمكن ان تكون مساواة حسابية ، وانما هى مساواة اجتماعية يراعى فيها وضع المرأة فى المركز الاجتماعى الملائم الذى يتيح لها اداء رسالتها كاملة ؛ والتعبير عن امكانياتها ومواجهتها على الوجه الذى يحقق مصلحة المجتمع .

اما رعاية الطفولة ، فأول مظهره تحريم واد البنات ، والزام الام بارضاع طفلها ، والزام الاب بالاتفاق على ابنائه وتهذيبهم ورعايتهم ولقد ضرب الرسول المثل الاعلى فى العطف على ابنائه واحفاده ورعاية مصالحهم كان حبه لماطمة عليها السلام وعطفه عليها وتقريبه لها مثلا رائعا فى الحنان الأبوى البالغ ، وكان - زنه لوفاة ابنه « ابراهيم » صورة نادرة للمشاعر الابوية البالغة العمق والقوة . وكان عطفه على الحسن والحسين وتواضعه لهما - على نقله فى السن وعلاوه فى الشأن - آية فى عطف الجد على احفاده .

والرسول سعى بعد ذلك جاهدة فى تقريب القوارف

ويتطلب الاصلاح الاجتماعى ان يسود فى المجتمع تراحم وتكافل ، فلا يكون فيه صراع بين الطبقات ، وانما تقارب بينها . وفهم واقتناع بعلة القوارف الطبيعية المحلولة بينها بحيث لا يكون ثمة حقد أو حسد ، وانما تبادل منافع وخدمات فى اطار من المصلحة العامة . ويقتضى الاصلاح الاجتماعى أن تسود العلاقة بين الحاكم والمحكومين ثقة متبادلة .

تلك هى مقومات الاصلاح الاجتماعى ومتطلباته ، وقد ادركها الرسول بوحى من الله ومن حسه المرف ، ثم سلك سبلها فى اطار من تخطيط اجتماعى سلم بنى على أسس منطقية لا يانيها باطل ، ولا يتطرق اليها شك .

لقد ابتدا الرسول سعيه فى سبيل الاصلاح الاجتماعى بان ارسى اكرام وابل القيم الاخلاقية ، وبلغ من كرم خلقه ان وصفه الله تعالى بقوله : « وانك لعلى خلق عظيم » ، ووصفت ام المؤمنين عائشة عليها السلام خلقه حينما سئلت عنه بقولها « كان خلقه القرآن » . وقد نأثر بهذه القيم الاخلاقية سائر المسلمين استجابة لقوله تعالى « لقد كان لكم فى رسول الله اسوة حسنة » . واذا اكتمل الخلق القويم للمجتمع الاسلامى ، فقد ارسيت الدعامة الاولى للاصلاح الاجتماعى .

ونظمت الاسرة بعد ذلك على النحو المستلهم من المقتضيات ، الطبيعية ونفسية للعلاقة بين الزوجين ، وبين كل منها والاولاد . فالعلاقة بين الزوجين « مودة ورحمة » وليست استبدادا او تسلطا ، وقد ضرب الرسول الكريم المثل الاعلى فقال « خيركم خيركم لاهله وانا خيركم لاهلى » ، وللزوجة حقوقها على زوجها التى تؤدى لها كرها ان لم تعط لها طوعا : فلها حق الصداق ، ولها حق التفقة ولها حق ارث زوجها ، ولها حق طلب الطلاق فى حالات محدودة ثبت فيها عدم صلاحية الزوجية للبقاء ، ولها

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

بَلَّغَ الْعَلَى بِكَمَالِهِ كَشَفَ الدُّجَى بِجَمَالِهِ

حَسَنَتْ حَسْبُكُمْ خِصَالِهِ صَلَّوْا عَلَيْهِ وَآلِهِ

اللَّهُمَّ صَلِّ عَلَى سَيِّدِنَا مُحَمَّدٍ وَآلِهِ وَعَقْرِهِمْ بِعَدَدِ كُنْ مَفْلُومٍ لَكَ .

دور الرسول الكريم ﷺ في الإصلاح الاجتماعي

الدكتور محمود نجيب حسنى

لم يتح لمصلح آخر ان يقطع في خلال هذه الفترة الزمنية المحدودة المسافة الواسعة بين مجتمع متخلف غاية في التخلف ومجتمع متحضر بلغ قمة الحضارة . وقد قطعها الرسول في قوة وحكمة ، في حزم ورحمة ، في اصرار وجسارة لم يخرج فيهما على سدة التطور ، ولم يكلف الناس امرا يشق عليهم .

ولنتبع جهود الرسول في الإصلاح الاجتماعي لرى كيف سارت خطى الرسول الكريم في هذا المضمار وكيف حقق هذا النجاح الفخيم الذى اراد له الله ، واوحى له سله ويسرها له .

ان الإصلاح الاجتماعي يركز في المقام الاول على خلق قوم ، اى على قيم اخلاقية اجتماعية سامية . ويتطلب بعد ذلك اصلاح الاسرة باعتبارها نواة المجتمع . ويتطلب (اصلاح الاسرة) تحرير المرأة من اى ظلم او غبن تعرض له . ويتطلب بعد ذلك رعاية الطفولة حتى يبلغ الطفل اشده وتكتمل له قواه . ويتطلب الإصلاح الاجتماعي تحرير الفرد من الخرافات التى تكبل امكانياته وتحول بينه وبين الانطلاق الى مافيه مصلحة المجتمع .

ان دور الرسول الكريم ﷺ في الإصلاح الاجتماعي هو دور بارز واضح لا يكاد يبان يحتاج الى شرح او تفصيل . ويكفى دليلا عليه ان المجتمع الذى قام بفصل جهود الرسول الكريم كان مجتمعا مطما تحمسه عليه المجتمعات الحديثة ، وان الدولة الاسلامية التى حسدت بعد ذلك هذا المجتمع كانت دواة تكفل لابنائها كل مطالب عيشهم ، بل ويفيض الرخاء عندها . ثم كانت دولة قوية سياسيا وعسكريا واقتصاديا ، فكانت القوة الكرى في العالم . ولما ان تقارن بين هذه الذروة اتى بلعها المجتمع الاسلامى بفضل جهود الرسول الكريم ، وذلك الحضيض المتدنى الذى كانت عليه الامة العربية قبل بعثة الرسول . ان هذا الفارق الواسع بين حضيض متدن وذروة عالية يقوم شاهد صدق وحق على الجهود الكبيرة التى بذلها الرسول عليه صلاة الله وسلامه في الإصلاح الاجتماعى .

ان هذه الملاحظة تجعل من الحق ان نقول ان الرسول عليه الصلاة والسلام كان معملحا اجتماعيا كبيرا . بل انه بالنظر الى ضخامة الإصلاح الذى اضطلع به بعد اعظم مصلح اجتماعى في تاريخ البشرية كلها : ذلك أنه

1

2

3



دور الرسول الكريم ﷺ في الاصلاح الاجتماعي .

- ان الرسول ﷺ كان مصلحا اجتماعيا كبيرا .
- ارسى الرسول ﷺ اكرم وانبى القيم الاخلاقية .
- صرب الرسول الكريم ﷺ المثل الاعلى فقال : خيركم خيركم لاهله واناخيركم لاهلى .

انما يخشى الله عباده العلماء .

- ان من حق الله على جميع العباد ان يخشوه قيوّمنا به ، واذا آمنوا ، ان يطيعوه ولايعصوه .
- ان من طرق الحشمة من الله التفقه في الدين .

Queen

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VERSES 21 TO 56 (Completed)**

37

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Bis-mil- laa- hir- rah- maa nir- ra- heem.

In the name of Allah, the All Compassionate, the Most Merciful

QUR-AAN AND SUNNAH

Indeed, the Best Word is the Word of Allah (i.e. Qur-aan-e-Majeed) and the Best Guidance is Sunnah of the Holy Prophet Muhammad (Sallallahu 'alaihi-wa-sallam). And the Best deeds are those declared definite and imperative (according to Qur-aan and Sunnah) And the Worst deeds are those invented by man himself (as part of Religion) and all such self-invented formulations are Innovations (*Bid-'at*) and every Innovation (*Bid-'at*) leads a man to Eternal Hell-Fire.

And who is more excellent in speech than the one who calls towards Allah while he himself does righteous deeds and says: Admittedly I am from the obedient ones (*Muslims*). (Al-Qur-aan 41:33)

Explanatory Note :-

Whoever invites people towards Allah deserves great honour and is worthy of being listened to. His words are held in the highest esteem as evidenced below -

- That he calls people to Allah (the "Truth of Allah") without involving his 'self', in any way
- Every deed of his is based on Righteousness showing no divergence between his preaching and his conduct (i.e. his own words and actions), and
- He asserts himself as a Muslim, meaning that he associates himself with the 'Will of Allah', as if he is the full embodiment of Islam, as ordained by Him (Allah) and adopted by His Prophet Muhammad (Sallallahu 'alaihi wa sallam)

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Bis-mil-laa-hir-rah-maa-nir-ra-heem *
In the name of Allah, The All-Compassionate, the Most-Merciful

BASIS OF CONSTITUTION ON MORALITY AND SPRITUALITY

It generally nibbles the mind of all why the highly developed countries, which are in possession of fully developed ideologies and exhaustive constitutions, are not successful in solving the problems of humanity. In spite of overall research facilities for examining human wants and problems, ways and means for their satisfaction and also constitutions fully subordinated to human desire, their citizens are clamouring for something which they do not have. Even the undue elasticity of the constitution in consideration of human whims and wishes, they could not quench the thirst of man. Although the people have been loaded with gold and glamour added by continued novel inventions, to give them all possible satisfaction in all fields of life, there is dearth of contented souls.

In fact, the ideologies, and the constitutions that have been made under them, have been devoted to the needs of man. The constitutions do possess elasticity, brevity, practicability, suitability to the current time but only for man in his status as man-in-this-world and not as a superior creature. Thus their aim is "what man needs" and not "what he should need". The concept of "what he should need" emerged from the concept of "what man needs" after scrutiny by the rules of morality and spirituality.

Since a man is more inclined to vices and evils, being weak by nature and formation, "what he needs" may not be good for him. Therefore, anything based on this would not be sound and safe. Man has always tried to break through the moral and spiritual barriers for a freedom which is dangerous and detrimental to him, his position and his society. Hence man is incompetent to find basically what is good for him and what is not.

Knowing this fact, all Divine religions disclosed to man his good and bad but their followers made one or other necessary amendments into them in the light of "what he needs". In the last, those broad and basic principles of human welfare were given to Islam in the famous Divine Book of Quraan Majeed with stroke of finality. As such, the only Divine codes that still exist are in Islam and would continue till this world exists. This is possible because Allah has taken the responsibility for the accuracy of the Divine Book and its teachings.

The famous and highly propagated ideologies of Capitalism, Communism, Socialism and even Democracy have no Divine inspiration. They were made and presented by man himself solely with the help of his own mind. Compelled by this nature and formation, he gave preference to "what he needs". Hence his ideologies allowed him to work on his own free will -- even to go to the sea and drown himself. They helped him in achieving material progress and clearing the obstacles of morality, spirituality and ethics from his way.

The worldly aims in them have in fact degraded man and digressed him from the path of Truth. They rather put man on run to grab wealth and world by ignoring the real aim of life

The man has come to this world as Allah's deputy to glorify Him for His kindness and unlimited gifts and bounties. The worldly ideologies set him on the path which leads him to no-where. These ideologies gave him constitutions and way of life that circle round his own 'Self' and his own need. The constitutions prepared a citizen and provided him opportunities to exert for investigating the innumerable bounties of the Almighty-Allah with nominal "thanks" and glorified man and his activities for the presence of all this in the world.

Worldly constitutions when put into operation, bring problems after problems. In their worldly pursuit, the expected evils and ills appeared on the surface. These constitutions absorbed those evils by 'sanctifying' them as the bubbles of progressive life. Thus they solved the problem of all evils once for all. Even 'evil' did not remain 'evil' in their eyes.

The most adoring qualities of humanity -- ethical, moral and spiritual values -- were sacrificed at the altar of man's lust.

The Divinity of Islam kept the believers stuck to the concept of "what man should need" and never allowed man to bend to the concept of "what man needs".

As already explained, "what man should need" is not within the competency of man to determine. Hence Almighty Allah gave us the basic principles, in the sphere of which we have to work. These Divine principles always insist on the welfare of man and fully appreciate his needs and wants. The needs and demands which jeopardize man's materialistic and spiritual life so as to enable him to control himself from falling into the hands of evils. In other words, Islamic constitution places at the disposal of man a life where he can avail of the material life to the maximum extent while keeping his communion with his Creator.

Even in the dark days when evils are being called social 'beauties', the ideology of Islam is inviting humanity for shelter. Under its glorious and Divine codes, it can still regenerate human soul which is dying for real life. It provides a life which ends in peace and prosperity in this world as well as in the life after death.

As a Muslim, our wants -- whether personal, national, collective, social -- vary basically from similar wants of other nations and countries. While striving for their satisfaction, we have two aims -- to raise the status of man to a high and noble standard and, side by side, to work for a prosperous and successful life after death. Decidedly, the followers of other religions do not believe in this reality and take the world as an end in itself. Hence they adore their lives in this world and forget their lives after death. Their ideologies serve them to this extent and their constitutions are wrought with this aim. Contrarily, a true Muslim never sets aside the two aims in any case and at any cost. While engaged in worldly activities, he keeps a look on his "future" i.e. 'Life after Death'.

As such, the Islamic ideology and Islamic constitutions are one in substance. A Muslim has always available with him the broad principles of Islamic ideology to form a constitution. But the two aims mentioned above are not lost sight of in order to keep humanity at its noble status. The moment we leave either of them, we begin to stumble like the followers of other ideologies.

ISLAM AND MENTAL HEALTH

By Dr. Abdul Karim M. Naik

In the course of my psychiatric practice and social interactions, I had several occasions to examine the practical relevance of Islam to Psychiatry and Mental Health care. And out of the results achieved, I am more than convinced that faith in Islam can substantially contribute to Mental Health. This is my credential to deal with my topic "Islam and Mental Health".

Studies made by Carl Jung has confirmed that people with faith in Allah are less prone to psychiatric ailments, and his studies particularly relate to Christians. The power of prayer has also been confirmed by the noble prize winning biologist Alexis Carrel. Similarly, the beneficial effects of Yoga in bringing about peace and poise to people have also been established.

Never before have so many millions, Muslims as well as non-Muslims all over the world, been more anxious to gain a contemporary understanding of the basic tenets and fundamentals of Islam and their credible relevance in the various solutions, we seek for. The world of today, faced with the successes and dangers of Science, is yearning to reconcile the materialistic aspect of life with the spiritual. As Psychiatrists, we can more profoundly appreciate "why".

Let us first grasp the related concept on which Islam and Psychiatry or mental health is

constituted -

(a) The word "Islam" means peace, purity, submission (to the will of Allah) and obedience (to His Law). In fact, the greeting "As-Salamu 'Alaikum" is not a mere hello, but means "May peace be on you". "Muhammedanism" is a misnomer (construed by the British). Muslims do not subscribe to this definition because Prophet Muhammad (*Sallallahu 'alaihi wa sallam*) was only a Messenger of Allah and not the founder of Islam or an "Avtar of Allah".

(b) Quraan is the word of Allah and not of Muhammad (*Sallallahu 'alaihi wa sallam*). It claims to have come to remind you of the forgotten or distorted parts of the previous Scripture, and over a lakh of Prophets (including Christ, Abraham and Moses *Alaihi-mus-salaam*) who were sent to every people in the world since the creation of man.

(c) In his book on "The Bible, the Quraan and Science" Dr Maurice Bucaille, an Eminent Medical Scientist of the French Academy of Medicine, says,

"It is not a faith in Islam that first guided my steps, but simple research for the truth. This is how I see it today. It were mainly the facts which, by the time I had finished my study, had led me to see in the Quraan a text revealed to a prophet".

What led him to this

conviction was the fact that it would be unthinkable for a man of Muhammad's time to have been the author of such statements on account of the state of knowledge in his days.

(d) Dr Bucaille warns that Quraan is not interested to be a scientific book, but it is a religious book, par excellence, and yet within due scientific parameters. But concludes that not only does the Quraan agree perfectly to the data discovered by modern science, but it is also remarkably free from the erroneous notions of the time.

(e) The Quraan is not a medical text but, from the psychiatric point of view, it is precise and firm about the Self, its control and psychiatric problems such as alcoholism, suicide and homosexuality. Many of its statements refer to a marriage, divorce, prostitution, family care, care of orphans and widows, importance of education and govern human relationship to keep the individuals mentally sound and physically well. There are pointers towards relationship between psychological factors and somatic diseases.

(f) "Islam" describes that its way goes beyond the boundaries of what we, in layman's term, call religion. It is also an all encompassing political system and a method of social organisation. It is a methodology for solving mankind's spiritual, practical and intellectual problems. It is,

therefore, a culture and civilisation, and a world view, a living dynamic total system whose values and concepts permeate every aspect of human life and endeavour. Nothing is left untouched by these values whether political structure or social organisations, economic concerns or educational curricula, environmental out-look, technological pursuits or needs and requirements and management of physical or mental health needs.

(g) Psychiatry is supposed to have a different value structure as compared to that of Islamic value structure. This is because psychiatry, or to be more precise western psychiatry is till now having its emphasis on methods and processes, and its overall view, dictated by and reflecting the concern of Western Society and culture.

However, psychiatry, in its real broad sense, encompasses every aspect which deals with the recognition, treatment and prevention of mental abnormalities and disorders. It deals with illnesses which predominantly affect a person's mental life and behaviour, i.e. his feelings, his thinking, his behaviour, and social relationship. Thus, the understanding of every factor that affects the mind and behaviour builds more credible and scientific parameters for psychiatry.

In the course of the treatment of many of my Psychiatric Patients, I have found the relevance of the eternal values

Islamic Mysticism

RELATIONSHIP OF MAN WITH MAN, THE MUSLIMS AT LARGE

The Holy Prophet Muhammad (*Sallallahu 'alaihi wa sallam*), like other Prophets before him, had received a message and a guidance from Allah for mankind. Those who accepted this guidance formed a sort of fraternity, an Islamic Brotherhood or a Muslim Ummah.

As long as the Holy Prophet Muhammad (*Sallallahu 'alaihi wa sallam*) remained alive this Ummah proved to be his right hand and it pushed ahead his mission through all adverse circumstances. In the absence of the Holy Prophet Muhammad (*Sallallahu 'alaihi wa sallam*) the responsibility of continuing his mission rested squarely with the Muslim Ummah as a whole.

Islamic mysticism prepares the Islamic Brotherhood for this task. It equips a Muslim with faith, devotion, good manners and piety.

and concepts of Islam to be quite a dominant factor. Objective mental problems solving of such patients has to work within its own paradigm. To harmonise the objectivity of Western clinical practice of pharmacology with an Islamic value structure in Muslim communities is a more profound and worthwhile solution.

(to be continued)

It inculcates in him love and respect for another Muslim because hatred and disunity in their own ranks cannot produce an atmosphere fit for the propagation and preaching of the truth of Islam amongst the non-Muslims. It is diametrically opposed to the spirit of the teachings of Islam to have disruption and bitterness prevailing in the very ranks and files of Muslims. Quraan Majeed says:

"And hold fast, to Allah's rope and be not divided." (3:103)

Hazrat Abu Musa Ash'aree (*Razi Allah anhu*) is stated to have heard the Holy Prophet Muhammad (*Sallallahu 'alaihi wa sallam*) saying:

"The relation of a Muslim with another Muslim is like a strong building, one portion of which strengthens the other."

Then the Prophet (*Sallallahu 'alaihi wa sallam*) intertwined the fingers of one hand into those of the other one (implying complete unity) (Bukhari).

There is another Tradition narrated by Hazrat No'maan Bin Basheer (*Razi Allahu anhu*) that he heard the Holy Prophet (*Sallallahu 'alaihi wa sallam*) saying:

"All Muslims are like one body, if an eye is sore the whole body feels the pain, if the head aches the entire body shares the trouble (Muslim).

Allah says in Quraan Majeed.

"Indeed the most God fearing of you is the most honourable of you in the sight of Allah. ." (49:13).

Righteousness

Righteousness, in fact, lies in the fear of Allah and care for the accountability in the Hereafter. It is an attitude of the mind and condition of the heart. It is not worthwhile, therefore, to deprecate or hate another person. Who knows how pious and God-fearing is the heart or mind of the man whom one looks down upon?

Hazrat Abu Hurairah (*Razi Allahu anhu*) is reported to have heard the Holy Prophet Muhammad (*Sallallahu 'alaihi wa sallam*) saying

"Every Muslim is brother of another Muslim. Hence he should neither persecute him, nor leave him helpless for being persecuted by others nor hate him" (Muslim)

It is narrated by Hazrat Huzaifa (*Razi Allahu anhu*) that he heard the Holy Prophet Muhammad (*Sallallahu 'alaihi wa sallam*) saying

"One who does not care for the problems and matters of the Muslims is not from amongst them" (Tibrani)

The Muslims of today should pause a little and ponder how far they are taking pains in solving problems of their brethren and mitigating their sufferings and

Women in Islam

UP-BRINGING OF CHILDREN IN A BEFITTING MANNER

Imparting proper education to children has been the foremost responsibility of every parents in all ages. Children represent the future of humanity. Nourishment of their body and soul on healthy lines today will guarantee a happy and prosperous society of tomorrow. Their character, traits and disposition, likings and dislikings, habits and idiosyncrasy easily reflect upon the nature of the world they may build when they are grown up.

The mind and heart of a child are very receptive to the impressions of the conditions of life and circumstances surrounding them. These imprints last in their memory for the whole of their lifetime and the conclusions that they draw in their mind determine the

nature of their character. They are like raw material which can be moulded in any desirable form and shape. That is why special care is needed to inculcate good habits and sterling qualities in them so that they prove a blessing to the parents as well as to the Society.

Nowadays most of the people are devoting their time and energy towards accumulation of wealth and other material benefits. They have no spare time to pay attention to spiritual values. They forget that the basis of humanity lies in recognition, maintenance and development of human relations. Man does not like to live in isolation, he is a social being and fond of society. He is, by nature, inclined to cultivate good social habits in order to live and flourish in peace. Mere pursuit of wealth at the cost of human relations indicate wrong mental attitude, which needs a change.

Experience stands witness that the poorer and less resourceful class of people pay more respect to their parents and other elderly persons and express more sympathy, love and sincerity to their relatives, friends, neighbours, as compared to the affluent ones. Accumulation of wealth becomes a curse if human relations are thereby ignored. To such persons family life is full of strife, turmoil and discord. Their children are

wornies

Hazrat Anas (*Razi Allahu anhu*) reports the Holy Prophet Muhammad (*Sallallahu 'alaihi wa sallam*) saying

"By God, in whose possession is my life, no one can be a faithful Muslim unless he likes for his Muslim brother what he likes for himself" (Bukhari)

It is, therefore, binding upon every Muslim to be very considerate in relation with his other brethren-in-Islam and always be helpful to them.

usually short of manners and culture. They become wayward, un-manageable and wild in temperament bringing calumny and bad name to the parents

Poverty indeed breeds many evils. In most of the backward countries where poverty is universally rampant, parents are impelled to send their minor children to work in factories to earn nominal wages. They work hard far beyond the scheduled factory hours, spoiling their health for the sake of a little extra money. The age which needed liberty and time to play, so essential for their physical growth, is passed, out of compulsion, in the polluted environment of factories the illeffect of which is worst on children of tender age

Islam does not approve of this sort of individual and social behaviour. It lays strong emphasis upon character building of children. Contentment is one of the sterling qualities in man which Islam teaches in order to check the unbridled instinct of greed. Islam does not preclude man from striving in life. By striving hard he gives his wife and children protection from hunger, ignorance and disease. Quraan Majeed says

"and that for man is nothing but what he strived for, and that his effort is soon to be shown him". (53:39-40)

To throw children to the rigour of industrial labour for fear of starvation is like administering slow poison to them. It brings to mind the Quraanic verse.

HOW TO OFFER PRAYER

(A complete mode of offering prayer)

When you make a resolve to offer a Prayer, you should first of all purify your body from pollution and contamination of every type

Next, with a pure and clean dress on and with the face in the direction of Qibla you should

"And kill not you children for fear of poverty We provide for them and for you Surely to kill them is a great sin" (17:31)

Islam lays emphasis on proper bringing up of children. A child, if not given proper education, might turn into an atheist, or a pagan, a polytheist, or an idolator

The Holy Prophet Muhammad (*Sallallahu 'alaihi wa sallam*) is reported to have said

"A child is born as a Muslim, it is the parents who afterwards make him a Christian, a Jew or an infidel" (Bukhari)

It is a human virtue to aspire for bringing up the families in righteousness. In Quraan Majeed a Muslim is, therefore, enjoined to pray as

"And those who say. O our Lord, grant us the joy of our eyes from our wives and our offspring and make us leaders of the pious", (25:74)

".. and be gracious unto me in (the matter of) my offsprings, " (46:15)

stand with your feet apart from each other with a span space in between

Now recall to mind which prayer you have to offer. For example, if you intend to offer the Morning Prayer, you should make or pronounce the intention (in your heart) accordingly. If you uttered the words of Niyyat audibly, it is even better. Now raise up your hands to the ears, with the palms and fingers, facing the Qibla and the thumbs touching the lob of the ears and with fingers wide open

In such a posture, saying **Allahu-Akbar** you should clasp your hands together under just the navel, placing the back of the left palm under the palm of the right hand, hold your wrist with your thumb and the little finger and the remaining three fingers resting on the wrist. Keep your look on the site for prostration. After you have clasped your hands, begin the **Sanaa** then repeat **Ta-'awwuz**, followed by **Tas-mi-yah** and **Alhamd**. When you finish **Alhamd**, say "**Ameen**" inaudibly. Now take up any other **Soorah** or one long Verse of three short Verses of Quraan Majeed provided that whatever you recite, do it with grace, self-composure and in proper form. Do not be hasty and impatient

Note: If you are led by an "**Imaam**", you should not mutter anything after **Sanaa** and remain quiet

Now go in for **Rukoo'**. Saying **Allahu-Akbar** hold your knees fast with normally opened fingers, keep your back in level in such a way that if a cup of water is placed thereon it will not fall down. Keep the head in level with the back neither higher nor lower. Keep your arms off the ribs and the shins erect. In this posture, utter the **Tasbeeh** "**Sub-haa-na-Rab-bi-yal 'Azeem**" meant for **Rukoo'** thrice or five times.

Then stand erect while you mutter **Tasmee'** and say **Tahmeed** as the case may be (The **Imaam** should say only **Tasmee'**; **muqtadee** only **Tahmeed**, and the **Munfarid** should say both **Tasmee'** and **Tahmeed**).

Go in for prostration (**Sajdah**) now, saying **Allahu-Akbar**, first place your knees on the ground, next the hands, then the nose and last of all the forehead keeping your face between the palms and with the thumbs kept parallel to the ears. The fingers should remain close so that their ends should be facing the **Qiblah**. The arms should remain off the ribs and the belly off the thighs. Do not place the arms in full length on the ground. The body should rest only on the palms. In the course of prostration (**Sajdah**) say the prescribed **Tasbeeh** "**Sub-haa-na-Rab-bi-yal 'A-laa**" thrice or five times. Now first raise up your forehead, next nose, then the hands and last of all saying **Allaahu-Akbar** get up in a sitting posture and sit down straight, for a while. It is called **Jalsah**. Again, say **Allaahu-Akbar** and to go in for the second prostration in the like

manner and again saying **Allaahu-Akbar** stand up. As you stand up, first raise your forehead, then your nose and then the hands and lastly your knees and stand up taking help from the forepart of your feet.

Now, again clasp your hands in the same manner as you did previously and repeat **Bismillah**, **Soo-ra-tul-Faa-ti-ha** and some other **Soorah**. If you are led by an **Imaam**, do not repeat anything, stand still. Again, go in for **Ru-koo'**, **Qaumah**, **Jalsah**, and the second **Sajdah** (prostration) as you did previously.

Getting up from the second (**Sajdah**) prostration, sit on your left foot erect. The finger tips of both the feet should remain turned in the direction of the **Qiblah**; both the hands be kept on the thighs and **At-tahiyyaat** be recited. When you reach the expression '**Ashhadu-al-laa**', make a circle with the help of the right thumb and the middle finger and close up your little finger and the ring-finger and raising up your index finger point out at **laa i-laa-ha** and bend it down on **il-lal-laah** and keep the circle intact till the end. If it is a two **Rak'aat** Prayer, read '**Tashahhud**' followed by **Durood** and last of all read **Du-'aa**. Now saying **Salaam** first on the right and then on the left, end the prayer. When you say **Salaam** on the right, wish well (in mind) to the Angels and devotees of the right and when you say **Salaam** on the left wish well to those of them on the left. Include the **Imaam** as well in your invocation, whatever side he is. The **Imaam** should wish well the **Muqtadees** on his both sides.

If, it is a three, or four **Rak'aat** Prayer, recite '**Tashahhud**' and then instead of reciting **Durood** after it, you should get up on your legs and perform the third and fourth **Rakaat**, as prescribed and end the Prayer with **Salaam** in the prescribed way.

After you have finished your Prayer, beseech any **Du-'aa** of the following or add whatever you wish either in Arabic or in your own language :-

- a) Al-laa hum-ma an-tas-salaam wa min-kas-sa-laam
Ta-baa-rak-ta yaa zal-jalaa-li wal-ik-raam
- b) Al-laa hum-ma a-'in-nee-
'alaa zik-ri-ka wa shuk-ri-ka wa hus-ni 'ibaa-da-tik
- c) Laa-ilaah-ha il-lal-laahu
wah-da-hoo laa sha-ri-ka la-hoo. la-hul mul-ku wa la-hul-ham-du wa hu-wa-'alaa kul-li shai-in-qa-deer
(**Aameen**).

Translation :-

- a) O Allah! Thou art the Protector and Thou impart blessings on us. O Allah! Thou art the most High, the Glorious and the most Generous.
- b) O Allah! I seek help to remember you and to offer You my gratitude and to worship You in excellent manner.
- c) There is no god but Allah and He is One and has no partner. It is He to Whom belongs the Kingdom (of all worlds) and for Him are all the Praises -- and it is He who has power on all things.

AL-FIOH-UL-ISLAMI (Islamic Jurisprudence)

ABLUTION (WU-ZOO)

Human body is the outer garment of the soul and just action adorns the soul. Islam lays utmost emphasis on ritual purification of body. In fact, it is a pre-requisite of Prayer. Allah has ordained in the Holy Quraan

يَا أَيُّهَا الَّذِينَ آمَنُوا إِذَا قُمْتُمْ إِلَى الصَّلَاةِ
فَاغْسِلُوا وُجُوهَكُمْ وَأَيْدِيَكُمْ إِلَى الْمَرَافِقِ
وَامْسَحُوا بِرُءُوسِكُمْ وَأَرْجُلَكُمْ إِلَى الْكَعْبَيْنِ
(سورة المائدة: ٦)

"O you who believe when you stand for prayers (salat) then wash your faces, and your hands up to the elbows, and wipe your heads, and wash your feet up to the ankles (5/6)

Obligatory acts (Faraiz)

of Wuzoo : In pursuance of this Divine precept, Prophet Muhammad (Sallallahu 'alaihi wa sallam) set a detailed routine of performance of Ablution. According to the above cited Quranic verse Obligations (Faraiz) of Ablution are four, namely, (i) washing of face, (ii) washing of hands upto elbows, (iii) Masah of the head, and (iv) washing of feet upto the ankles.

Sunnahs of Wu-zoo :

According to sunnah, the practice of Prophet Muhammad (Sallallahu 'alaihi wa sallam) the rituals of Ablution should be performed as explained below

For the purpose of making Ablution, one should seat himself conveniently on some raised place, preferably facing Ka'bah, and start with reciting: **Bis-mil-la hir-rahmaan-nir raheem** (In the name of

Allah, the All Compassionate, the Most-Merciful)

First of all, both the hands up to wrists should be washed three times. Then clean and rinse the inner mouth thrice and brush the teeth with a Miswaak. If Miswaak is not available, a brush made of permissible material only that is, excluding such stuff as bristles, may be used. Failing this also, teeth can be clean-rubbed with the help of fingers or a piece of coarse cloth. Then gargle thrice. Please note while observing fast, gargling is not allowed.

Next, the inner part of the nose should be washed and cleaned with the left hand, thrice. When fasting, water should not be allowed to go beyond the soft bone of the nose.

Farz (i) : After washing the nose, the face should be washed thrice wetting the forehead from the hair of the head upto the portion underneath the ears. The first wash is Farz (Obligatory), the rest two are Sunnah and we have to adopt Sunnah. Any portion of the face must not be left dry.

Farz (ii) : Next, each arm should be washed thrice upto and including the elbow, the right arm being the first. The first wash is Farz (Obligatory), the rest two are Sunnah. Pass fingers of the one hand between the fingers of the other hand not leaving any spot dry.

Farz (iii) : Then perform the Farz (Obligatory) Masah, that is, wet hands should be passed over to wipe gently not less than one-

fourth part of the head and complete head as Sunnah and thereafter the first finger of the right hand should be moved in the right ear, and that of the left hand in the left ear, simultaneously, and in the same process thumbs should be passed over the back of the ears. Then proceed in continuation to pass the backs of the hands over the hind part of the neck only, excluding the fore-neck. The entire process of Masah has to be completed once as a single operation, that is, fresh water should not be used in between.

Farz (iv) : Lastly, wash thrice the feet, the right one first and the left one next, up to and including the ankles. The first wash is Farz (Obligatory), the next two are Sunnah.

The little finger of the hand should be passed between the fingers of both the feet beginning from the little finger of the right foot and ending with the little finger of the left foot to avoid dryness in between the fingers.

This is the form and method of Ablution (Wa-zoo) as prescribed by the Quraan and Sunnah. After completion of Wu-zoo recite

اَللّٰهُمَّ كَمَا طَهَّرْتَ نَفْسِيْ بِاِلٰهٍ
فَطَهِّرْ نَفْسِيْ مِنَ الذُّنُوْبِ

"Al-laa-hum-ma ka-maa-tah-har-ta-naa bil-maa-i-fa-taa-hir-naa mi-naz-zu-noob".

(O Allah you have purified me with water, similarly purify me from sins) Ameen.

CHAPTER 74

SOO-RA-TUL-MUD-DAS-SIR

(Continued from September 07, 1997 Issue)

رَكْعَةُ ١ مَتَّبِعُ مِنَ الْعَمَدِ السَّابِقِ

21 Then he looked (around);	21. <i>Sum-ma na-za-ra</i>	ثُمَّ نَظَرَ ۝
22 Then he frowned and scowled,	22. <i>sum-ma 'a-ba-sa wa ba-sa-ra;</i>	ثُمَّ عَبَسَ وَبَسَ ۝
23 Then he turned his back and was puffed up with pride	23. <i>sum-ma ad-ba-ra was-tak-ba-ra</i>	ثُمَّ أَدْبَرَ وَاسْتَكْبَرَ ۝
24. Then he said This is nothing but sorcery handed down (from old)	24. <i>fa-qaa-la in haa-zāa il-laa sih-ruiny-yu'-sa-ru.</i>	فَقَالَ إِنَّ هَذَا إِلَّا سِحْرٌ يُورَثُ ۝
25 This is nothing but the word of a man	25. <i>In haa-zāa il-laa qau-lul-ba-shar.</i>	إِنَّ هَذَا إِلَّا قَوْلُ الْبَشَرِ ۝
26 I shall cast him into SAQAR- (Hell Fire)	26. <i>Sa-us-lee-hi sa-qar.</i>	سَأُصْلِيهِ سَقَرَ ۝
27 And what will make you understand what SAQAR is?	27. <i>Wa mūa ad-raa-ka maa sa-qar.</i>	وَمَا أَدْرَاكَ مَا سَقَرُ ۝
28 (That which) spares nothing and leaves nothing	28. <i>Laa tub-qee wa laa ta-zar.</i>	لَا تُبْقِي وَلَا تَذَرُ ۝
29 Scorching (the skin of) man	29. <i>Law-waa-ha-tul-lil-ba-shar.</i>	لَوَّاحَةٌ لِلْبَشَرِ ۝
30 Over it are (appointed) nineteen (Angels)	30. <i>'A-lai-haa tis-'a-ta 'a-shar.</i>	عَلَيْهَا تِسْعَةَ عَشَرَ ۝
31 And We have not appointed wardens of the Fire except Angels,	31. <i>Wa maa ja-'al-nāa as-haa-ban-naa-ri il-laa ma-lāa-i-ka-tanw-</i>	وَمَا جَعَلْنَا أَصْحَابَ النَّارِ إِلَّا مَلَائِكَةً ۝
And We have not set their number, except for the trial of those who disbelieve,	<i>wa maa-ja 'al-naa 'id-da-ta-hum il-laa fit-na-tal-lil-la-zee-na ka-fa-roo</i>	وَمَا جَعَلْنَا عَدَّةَ آيَاتِنَا لِلَّذِينَ كَفَرُوا ۝

so that those who have been
given the Book may feel
certain (about it),

*lī-yaa-tai-qi-nal-la-zee-na oo-
tul-ki-taa-ba*

لَيَسْتَيْقِنَ الَّذِينَ أُوتُوا الْكِتَابَ

and those who believe may
increase in faith,

*wa yaa-daa-dal-la-zee-na aa-
ma-noo ee-maa-nanw-*

وَيَزِدَادَ الَّذِينَ آمَنُوا إِيمَانًا

and those who have been
given the Book and the
believers may not have (any)
doubt (about it),

*wa laa yar-taa-bal-la-zee-na
oo-tul-ki-taa-ba wal-mu'-mi-
noo-na*

وَلَا يَرْتَابُ الَّذِينَ
وَالْمُؤْمِنُونَ

and that those in whose hearts
is a disease and the
unbelievers should say

*wa li-ya-qoo-lul-la-zee-na fee
qu-loo-bi-him-ma-ra-dunw-
wal-kaa-fi-roo-na*

وَلَيَقُولَ الَّذِينَ فِي قُلُوبِهِمْ مَرَضٌ
وَالْكَافِرُونَ

What does Allah mean by this
parable ?

*ma-zāa a-raa-dal-laa-hu bi-
haa-zaa ma-ṣa-laa.*

مَاذَا أَرَادَ اللَّهُ هَذَا مَثَلًا

Thus does Allah let astray
whom He wills,

*Ka-zaa-li-ka yu-dil-lul-laa-hu
mainy-ya-shāa-u*

كَذَلِكَ يُضِلُّ اللَّهُ مَنْ يَشَاءُ

and guides whom He wills

wa yah-dee mainy-ya-shāa'

وَيَهْدِي مَنْ يَشَاءُ

And none knows the hosts of
your RABB (Guardian-Lord)
but He.

*Wa maa ya^l-la-mu ju-noo-da
rab-bi-ka il-laa hoo.*

وَمَا يَعْلَمُ جُنُودَ رَبِّكَ إِلَّا هُوَ

And this is nothing but a
Reminder to mankind.

*Wa maa hi-ya il-laa zik-raa
lil-ba-shar.*

وَمَا هِيَ إِلَّا ذِكْرٌ لِلْبَشَرِ

SECTION 2

RU-KOO' 2

٢ كوع

32. Indeed no, (I swear) by the
moon,

32. *Kal-laa wal-qa-mar;*

كَلَّا وَالْقَمَرَ

33. And by the night when it
recedes,

33. *Wal-lai-li iz ad-ba-ra*

وَاللَّيْلِ إِذَا دُبَّرَ

34. And by the dawn when it
shines forth,

34. *was-ṣub-ḥi i-zāa as-fa-ra*

وَالصُّبْحِ إِذَا أَفْرَأَ

35. Surely, it (Hell) is one of the
greatest (torments);

35. *in-na-haa la-iḥ-dal-ku-bar.*

إِنَّهَا لِأَحَدُ الْكَبَرِ

36. (It is) a warner to mankind,	36. <i>Na-zee-rul-lil-ba-shar;</i>	نَذِيرٌ لِلْبَشَرِ ۝
37. For him who wishes among you to advance or to fall behind.	37. <i>Li-man shāa-a min-kum ainy-ya-ta-qad-da-ma au ya-ta-akh-khar.</i>	لِمَنْ شَاءَ مِنْكُمْ أَنْ يَتَقَدَّمَ أَوْ يَتَأَخَّرَ ۝
38. Every soul is pledged for what it has earned,	38. <i>Kul-lu-naf-sim-bi-maa ku-sa-bat ra-hee-na-tun</i>	كُلُّ نَفْسٍ بِمَا كَسَبَتْ رَهِينَةٌ ۝
39. Except the followers of the right (hand)	39. <i>il-lāa as-haa-bal-ya-mee-ni</i>	إِلَّا أَصْحَابَ الْيَمِينِ ۝
40. (Who will be) in gardens (of Paradise) They shall ask one another	40. <i>fee-jan-naat. Ya-ta-sāa-a-loo-na</i>	فِي جَنَّاتٍ يُكْسَوْنَ عَنْبُرٌ ۝
41. Of the sinners:	41. <i>'a-nil-muj-ri-meen;</i>	عَنِ الْعَجْرِ مِنْ ۝
42. What has let you into SAQAR (Hell Fire)?	42. <i>Maa sa-la-ka-kum fee sa-qar.</i>	مَا سَلَكَكُمْ فِي سَقَرٍ ۝
43. They (the sinners) shall say We were not of those who prayed	43. <i>Qaa-loo lam na-ku mi-nal-mu-sal-leen;</i>	قَالُوا لَوْلَا نُنَادِ مِنَ الْمُصَلِّينَ ۝
44. Nor did we feed the needy,	44. <i>Wa lam na-ku nuṭ-ṭi-mul-mis-keen;</i>	وَلَمْ نَكُ نَطْعِمُ الْمِسْكِينَ ۝
45. And we used to plunge (in idle talk) along with the plungers;	45. <i>Wa kun-na na-khoo-du ma-'al-khaa-i-deen.</i>	وَلَكُنَّا نَخْوُضُ مَعَ الْخَاطِبِينَ ۝
46. And we used to belie the Day of Judgement,	46. <i>Wa kun-naa nu-kaz-zi-bu bi-yau-mid-dee-ni</i>	وَكُنَّا نَكْذِبُ يَوْمَ الدِّينِ ۝
47. Until the inevitable (death) overtook us	47. <i>ḥat-taa a-taa-nal-ya-geen.</i>	حَتَّىٰ آتَانَا الْيَقِينَ ۝
48. Then the intercession of the intercessors shall not benefit them	48. <i>Fa-maa tan-fa-'u-hum sha-faa-'a-tush-shaa-fi-'een.</i>	فَمَا نَنْفَعُهُمْ شَفَاعَةُ الشَّافِعِينَ ۝
49. What has happened to them that they are turning away from the Reminder.	49. <i>Fa-maa la-hum 'a-nit-taz-ki-ra-ti mu-'ri-deen.</i>	فَمَا لَهُمْ عَنِ التَّذْكِيرِ مُّعْرِضِينَ ۝

50. As if, they were startled asses,	50. <i>Ka-an-na-hum hu-mu-rum- mus-tan-fi-ran-tun</i>	كَانَهُمْ حَيْرًا مُسْتَفِرَّةً ۖ
51. Fleeing from a lion ?	51. <i>far-rat min qas-wa-rah.</i>	فَرَّتْ مِنْ قَسْوَرَةٍ ۖ
52. But every one of them wishes to be given scrolls spread out.	52. <i>Bal yu-ree-du kul-lum-ri-im- min-hum ainy-yu¹-taa su-hu- fam-mu-nash-sha-rah:</i>	بَلْ يُرِيدُ كُلُّ امْرِئٍ مِنْهُمْ أَنْ يُؤْتَىٰ فِي صُحُفٍ مُنْشَرَّةٍ ۖ
53. No, but they do not fear the Hereafter	53. <i>Kal-laa. Bal-laa ya-khaa-foo- nal-aa-khi-rah.</i>	كَلَّا بَلْ لَا يَخَافُونَ الْآخِرَةَ ۖ
54. No, this is surely a Reminder,	54. <i>Kal-lāa in-na-hoo taz-ki-rah.</i>	كَلَّا إِنَّهُ تَذَكُّرَةٌ ۖ
55. So he, who wills, may remember it,	55. <i>Fa-man shāa-a za-ka-rah.</i>	فَمَنْ شَاءَ ذَكَّرَهُ ۖ
56. But they shall not remember it unless Allah wills,	56. <i>Wa maa yaz-ku-roo-na il-lāa ainy-ya-shāa-al-laah.</i>	وَمَا يَذْكُرُونَ إِلَّا أَنْ يَشَاءَ اللَّهُ ۖ
He is Worthy to be feared and He is Able to forgive	<i>Hu-wa ah-lut-taq-waa wa ah- lul-magh-fi-rah.</i>	هُوَ أَهْلُ التَّقْوَىٰ وَأَهْلُ الْمَغْفِرَةِ ۖ

COMMENTARY

VERSES 21-25 : Then he looked (around), frowned and scowled and turned his back with arrogance and called the Holy Qur-aan mere sorcery handed down from old. He said that the Qur-aan was not a Divine Revelation, but it was a human composition, (meaning thereby that the Holy Prophet (Sallallahu 'alaihi wa sallam) had himself composed it)

VERSES 26-30 : Now Allah describes in these Verses that He shall throw him in Hell-Fire which shall neither let the victims live nor die, i e., when burnt he will be revived to life again and again. It shall distort man's body by burning. Nineteen Angels are appointed to look after the affairs of Hell, "Malik" being their head.

VERSE ' 31 : The administrators of Hell will be Angels, nineteen in number. Commentators say, as pointed out in Verse No 30, that this number contains some mysteries intended to put the faith of the disbelievers to test and to strengthen the Faith of the believers

This is to show how Allah guides on to the straight path whom He wills and leads astray whom He wills. Yet those in whose hearts is some disease and the disbelievers will raise questions about the wisdom of the similitude implied in this number. As regards Allah's Army (of Angels), none except its Creator, Allah,

knows its exact number and the power of His army. Allah has mentioned the number nineteen of the Angels who are the wardens of Hell, only as a token of His Omnipotence and Omniscience and by way of instruction and warning. In truth the Angels of Allah are countless and their count is known only to Almighty Allah.

VERSES 32-38 : Swearing by the Moon and by the Night when it withdraws, giving place to the bright morning, Allah says that Hell is one of the greatest signs of the Day of Resurrection and therein lies an admonition for mankind, so that those who want to go ahead and enter Paradise should do good deeds. On the other hand, those who want to lag behind by committing sins shall qualify themselves for Hell. Every soul stands pledged (i.e. is responsible) to its acts and deeds.

VERSES 39-47 : The inmates of Paradise secure from the torture of Hell, shall be asking one another about the criminals. They shall put this question to them: What drove you to Hell? The criminals shall reply, saying: We were not among those who prayed, fed the hungry and the poverty-stricken lot of the people. We indulged in vain and idle talks, with such talkers and, what is more, we denied the Day of Judgement, until we were face to face with Death, about which there is no doubt.

There are many Verses in the Holy Quran in which the word **الْبَيِّن** has been used. This word means something which is inevitable. However, there are two Verses in the Holy Quran in which it has been interpreted to mean death. One is the verse under study and commentary and the other is verse No.99 of **Soo-rah 15 -- Al-Hijr**, viz., **وَأَعْبُدْ رَبَّكَ حَتَّىٰ يَأْتِيَكَ الْبَيِّنُ**, meaning: And worship your Lord until death visits you (15:99).

DEATH has been called **الْبَيِّن** (Certainty) probably because of all the events of life it is the most certain event. Believers or unbelievers all have unflinching faith in its occurrence. Another reason that occurs to the mind for interpreting the word **الْبَيِّن** to mean DEATH is that many things and events about which man remains suspicious become evident on leaving this world and entering the next world. We believe in the existence of Angels, but it occurs in the **Ahadis** that a dying man sees them with his own eyes. The world which is known as **عَالَمُ الْغُيُوبِ** (the unseen world) will become for us after DEATH, **عَالَمُ النَّهَانَةِ** (the world clearly seen).

VERSES 48-52 : There is no hope of salvation for a man who dies in a state of disbelief and no intercession, whatever its source, will be accepted for him.

وَاتَّقُوا يَوْمًا لَا تَخْزِي نَفْسٌ عَنْ نَفْسٍ غِيَاً وَ لَا يَقْبَلُ مِنْهَا عَقَاةً
وَلَا يُؤْعَدُ مِنْهَا عَذَابٌ عَذَلٌ وَ لَا هُمْ يُنصَرُونَ (سورة البقرة : ٤٨)

"And guard yourselves against a day when no soul will avail another soul in the least neither will intercession be accepted on its behalf, nor will compensation be taken from it, nor will they be helped " (2:48)

Why do these disbelievers, then, turn away from advice and admonition? They can be compared to startled and frightened asses running away from lions chasing them. These disbelievers, hardened in disbelief, are not prepared to accept the Message of Islam as true. In their contumacy, they want that the Message should be put up before them written on open leaves of paper.

VERSES 53-56 : This can never happen. This is a vain desire; in fact they are not afraid of the Hereafter and this is because they do not believe that after death men will again be raised up to a new life for rendering accounts for their deeds done in the life of the present world. They are so perverted in their contumacy that even if open leaves containing Divine Words are put before them, as they are demanding, they shall not accept the truth, as Allah has said in the Holy Quran at another place :

وَلَوْ نَزَّلْنَاهُ عَلَيْكَ كِتَابًا فِي قِرْطَاسٍ فَلَمَسُوهُ بِأَيْدِيهِمْ لَقَالُوا الَّذَيْنِ كَفَرُوا
إِنْ هُوَ إِلَّا مَكْرٌ مُجْتَمِعٌ - (سورة الانعام: ٤٠)

"Had We sent down to you (O Muhammad) a book (written) on paper which they could feel with their hands, those who disbelieve would say 'This is manifest magic' " (67)

The Quraan has been sent down as an admonition for everyone. He who desires to take advice may do so, but none can take advice, unless Allah wills that he should take advice and reform himself. Allah has said in another Verse:

لَنْ هُوَ إِلَّا ذِكْرٌ لِلْعَالَمِينَ ۚ لِمَنْ هَادَيْكُمْ هَادَيْكُمْ أَنْ يَسْتَحِبُّكُمْ ۚ
وَمَا قَاءُوا إِلَّا أَنْ يَخْلَقَ اللَّهُ رِبًّا الْعَالَمِينَ ۚ (سورة العنكبوت: ٢٧-٢٨)

"This (Quraan) is nothing but a Reminder for the worlds, for him among you who desires to take the straight path (of Islam), but you cannot desire this unless Allah, the Lord of the Worlds also desires (that) " (81.27-29)

As appears from these Verses, words of advice benefit only those whom it is Allah's will to guide. All guidance ultimately depends on Allah's will. It is seen that He favours with His guidance only those who are God-fearing, submissive and modest in their dealings and behaviour, but He withholds His guidance from those who are proud, obstinate and hard-hearted.

The closing Verse declares that Allah Alone deserves that He should be feared and He Alone has the power and ability to forgive sinners when they repent for their sins and beg Allah's forgiveness.

Allah Alone knows what is right

وَاللَّهُ أَعْلَمُ بِالصَّوَابِ

Morals to draw from this Soo-rah :

1. All should believe in Allah and His Prophet (Sallallahu 'alaihi wa sallam) and try to protect their beliefs with Righteous Deeds.
2. Everything depends on Allah's will so He Alone should be feared and approached for help in all matters in this world as well as in the Hereafter "Ameen"

والايام التى خلقت فيها الارض اولا ، ثم تكونت فيها الجبال ، وقدرت فيها الاقوات ، هى ايام اخرى مقيسة بمقياس آخر ، لا نعلمه ، ولكننا نعرف انه اطول بكثير من ايام الارض المعروفة .

واقرب ما تستطيع تصويره وفق ما وصل اليه علمنا البشرى انها هى الازمان التى مرت بها الارض طورا بعد طور ، حتى استقرت وصليت قشرتها واصبحت صالحة للحياة التى نعلمها ، . وهذه قد استغرقت - فيما نقول - النظريات التى بين ايدينا - نحو الفى مليون سنة من سلوات ارضنا !

وهذه مجرد تقديرات علمية مستندة الى دراسة الصخور وتقدير عمر الارض بوساطتها . ونحن فى دراسة القرآن لانبجأ الى تلك التقديرات على انها حقائق نهائية فهى فى اصلها ليست كذلك . وان هى الانظريات قابلة للتعديل . فنحن لا نحمل القرآن عليها ، انما نجد انها قد تكون صحيحة اذا رابنا بينها وبين النص القرآنى نقاربا ، ووجدنا انها تصلح تفسيرا للنص القرآنى بغير تمحل . ففأخذ من هذا أن هذه النظرية او تلك اقرب الى مدلول النص القرآنى . (من جريدة للشرق الاوسط)

دعاء اليوم

اللهم أرنا الحق حقا وارزقنا اتباعه ، وارنا الباطل باطلا وارزقنا اجتنابه ، ووفقنا لما تحب وترضى ، واجمع كلمتنا على الهدى والتقوى ، ولف بين قلوبنا واختم لنا بالحق . اللهم أصلح لنا أمورنا كلها لنعيش حياة نال فيها رضاك ، ونستقيم فيها على طاعتك يا أرحم الراحمين .

المرة فى الله تعالى والخلق لا يملك الا ان تنطلق جوارحه بالتسبيح والحمد ، مؤكدا اياته ، ومبين استسلامه وخضوعه . وعندما يفكر المرء هذا التفكير فانه لا بد ان يعجب احد العجب من الذى بنأى عن طريق الايمان . ويكفر بالله .

ولى هذه الآية تعجب من هؤلاء الذين يكفرون اساسه لتأكيد حقيقة الخلق ، وربطها بزمع معين . فالارض خلقت « فى يومين » وخلقت الجبال ، ووضعت البركة فى الارض ، وقدرت فيها اقوات المخلوقات التى تسكنها « فى اربعة ايام » ترى ما هى هذه الايام ؟ يقول صاحب « الظلال » فى معرض تعليقه على هذه الآية :

انه يذكر حقيقة خلق الارض فى يومين . ثم يعقب عليها قهلا عرض بلية قصة الارض . يعقب على الحلقة الاولى من قصة الارض . « ذلك رب العالمين » . وأتم تكفرون به وتجعلون له اندادا . وهو خلق هذه الارض لثى انعم عليها . فلى تبجح وأى استهتار وأى فعل قبيح ؟ !

وما هذه الايام : الاثنان الذان خلق فيهما الارض . والاثنان الذان جعل فيهما الرواسى وقدر فيهما الاقوات ، واحل فيهما للبركة . فمت بهما الايام الاربعة ؟

انها بلا شك ايام من ايام الله التى يعلم هو مداها . وليست من ايام هذه الارض . فأيام هذه الارض إنما هى مقياس زمنى مستحدث بعد ميلاد الارض . وكما للارض أيام ، هى مواعيد دورتها حول نفسها امام الشمس ، فللكواكب الاخرى ايام ، وللنجوم ايام ، وهى غير ايام الارض . بعضها اقصر من ايام الارض وبعضها اطول .

وَقَضَى اللَّهُ لِمَا حَبِيبٌ وَيَرْضَى

عَلَى حَبِيبِكَ خَيْرُ الْخَلْقِ كُلِّهِمْ
لَكِنَّ هَؤُلَاءِ مِنَ الْأَهْوَالِ مُقْتَحِمٌ

يَا رَبِّ صَلِّ وَسَلِّمْ دَائِمًا أَبَدًا
هُوَ الْحَبِيبُ الَّذِى تَرَجَّيْنَا شَفَاعَتَهُ

سبحان الذى أسرى بعبد ليلاً من المسجد الحرام إلى
مسجد الأقصى ، فعلمت أنها قد قضت حبها وهى تريد
بيت المقدس . فقلت لما أنت منذ كم فى هذا الموضع قالت
ثلاث ليال سوريا ، فقلت ما أرى معك مع طعام تأكلين
قالت : هو يطعمنى ويستقنى ، فقلت هاى شئ توشين
قالت : فان لم تجدوا ماء فقيموا صعيدا طيبا ، فقلت
لما ان معى طعاما فهل لك فى الأكل . قالت : ثم أمروا
الصيام الى الليل . فقلت : ليس هذا شهر رمضان ،
قالت : ومن تطوع خيرا فان الله شاكر عليم ، فقلت
قد أبهج لنا الافطار فى السفر قالت : ما يلفظ من قول الا
لديه رقيب حديد ، فقلت ففى ائى الناس انت ، قالت
: ولا تغف ما ليس لك به علم ان السمع والبصر والفؤاد
كل اولئك كان عنه مستولا ، فقلت قد أخطأت فاجعلنى
فى حد قالت : لا تثريب عليكم اليوم ، يا يحيى فاذا
بشهاب كانهم الاقهار وقد اقبلوا فلما استقر بهم الجلوس
قالت : فامضوا احدكم بورقكم هذه الى المدينة فلينظر ايتها
ازكى طعاما فلهاكم برزق منه ، فمضى احدهم فاشترى
طعاما فقدموه بين يدى فقالت : كلوا واشربوا ههنا بما
اسلفتم فى الايام الخالية ، فقلت الان طعامكم حرام حتى
تخبروني بامرها ، فقالوا هذه امنا إنها منذ اربعين سنة
لم تتكلم الا بالقرآن مخافة ان تزل فيسخط عليها الرحمن
فسبحان القادر على ما يشاء فقالت : ذلك فضل الله يؤتيه
من يشاء والله ذو الفضل العظيم .

« يخبر الله لكم » فقلت فهل لك ان احملك على
لأتى هذه فتركى القافلة ، قالت : وما فعلوا مع غير
علمه الله ، قال فانئت لأتى فقالت : ول للملأين يخسروا
من أبصارهم ، ففضضت بصرى عنها وقلت لما اركبى
فلما ارادته ان تركب لفرت الناقة فزالت نياها فقلت
: وما أصابكم مع مصيبة فيها كسبك اهدبكم ، فقلت لما
اصبرى حتى احملها قالت : ففهمنا ما سليمان ، فعلمت الناقة ،
وقلت لما اركبى فلما ركبت قالت : سبحان الذى سخر لنا
هذا وما كنا له مقرين واننا الى ربنا لملقبون ، قال فاحذرت
بممام الناقة وجعلت اسرع واصبح فقالت : والصد فى
مشيك واغضض مع صوتك ، فجعلت امشى رويدا
رويدا واترمت بالشعر فقالت : فاقروا ما تيسر من القرآن ،
فقلت قد اوتيت خيرا كثيرا قالت : وما يذكر الا اولو
الالباب ، فسكت ولم اكلمها حتى ادركت بها القافلة
فقلت لما هذه القافلة فى لك فيها فقالت : المال والبنون
زينة الحياة الدنيا ، فعلمت ان لها اولادا فقلت وما
شأنهم فى الحج قالت : وعلامات وبالنجم هم يهتدون ،
فعلمت أنهم ادلاء الركب فقصدت بها القهاب والعمارات
فقلت لما هذه القهاب والعمارات ففى لك فيها قالت
: واتخذ الله ابراهيم خيلا ، وكلم الله موسى تكليما ،
يا يحيى خذ الكتاب بقوة ، فناديت يا ابراهيم
يا موسى .

(من جريدة الداعي الهندية)

القرآن الحكيم

عندما يفكر المرء فى الله - سبحانه وتعالى - والكون
الذى خلقه ، وقدره ، وحمل كل شئ فيه مخلوقا لغاية
محينة وفق نظام متكامل متناسق دقيق . . . عندما يفكر

قل انكم لتكفرون بالذى خلق الارض فى
يومين وتجلون له اننادا ذلك رب العالمين .
(فصلت ٩)

وينطق عن نية اختارت أن تكون للولاء للدعوة صلى الله عليه وسلم والإخلاص لرحالته ، والحرص على نشر سنته وطريقته ، والاهتمام بتطبيق منهجه على نفسه وعلى الآخرين ، وعلى المجتمع الإنساني حوله .

وبالمقابل نجد أناسا آخرين ، عندهم كل ما يمكنه من حسن القول وجوده الكتابة ، وإتقان الخطابة ، وسحر التعبير ، وروعة الأسلوب ، وجذابة الحديث ، والجمال الأدبي ، وعلوية الأداء . ومع كل ذلك لا تجد عنده من الطلاوة والحلاوة المحببة التي تجدها عند النوع الأول من الخطباء والكتاب والمفكرين .

إن ذلك بالتأكيد يرجع إلى قدر تعلق الكاتب أو الخطيب أو المبلغ بالنبي ﷺ والحب له والتضالي في الأخذ بسيرته واتباع هديه وطريقته .

ولذلك ، فالكتاب الإسلامي ، والخطيب الإسلامي والأديب الإسلامي ، والداعية الإسلامية ، والعامل في حق من حقول العمل الإسلامي ، أشد احتياجا إلى هذا الحب ، حتى يستطيع أن يخطب ود الناس ، ويكسب قلوبهم ، ويملك عليهم شعورهم ، ويستغل ذلك كله في القيام بعملية الدعوة .

(من جريدة الداعي الهندية)

لأنها تصدر مصوغة في قالب هدى سيدنا محمد ﷺ وهدى أصحابه .

وإذا أحب الله أحدا أمر الملائكة فينادون الناس أن يحبوا من يحبه الله . . . ومن هنا نرى بعض الناس محبوبا في خطابه وكتابته وقوله وعمله ، وفي كل سلوكياته في الحياة ولعل ذلك من بحسب الخلق أو الحلم والكرم ، أو شرف النفس ، ولكن أين يرجع ذلك كله إنها يرجع إلى من كان قمة عليا في هذه الخصال ، والذي نعم مكرم الأخلاق ، ولذلك يكون المرء محبوبا في الناس في أقواله وأفعاله قدر تعلقه بخصال النبي ﷺ وشماله .

إذا جلست إلى بعض - الكتاب والخطباء والمفكرين وتسمع لحديثه ، أو تقرأ كتاباته وجدت نفسك تلتذ بذلك للتلاذذ لا تلتذ بأشهى مأكلا أو أفخر ملبس ، وتشعر بنشوة فرح غير قابلة للوصف ، وتجد في خطابه وكتاباته فوق الجمال الأدبي والمواصفات الكتابية والخطابية والقصاحة اللغوية والملاعقة البيانية ، والجذابة التعبيرية والسحر الأسلوبى ، شيئا لا تكاد تعلمه شئ من أوصاف الفقد والمدح التي يعرفها الأدباء والنقاد ، ذلك هو طلاوة حب النبي ﷺ والحلاوة التي كسبها عن طريق تشبه بهديه في القول والعمل . . . فهو يتحدث بلسان السيرة النبوية ، ويكتب بقلم صنمه الحب ، ويمداد أعده الغرام

المتكلمة بالقرآن الكريم

السلام عليك ورحمة الله وبركاته . فقالت : سلام قولا من رب رحيم ، قال فقلنا لما يرحمك الله ما تصنعين في هذا المكان قالت : « ومن يفضل الله فلا هادى له ، فملت أنها خالصة عن الطريق . فقلت لها أين تريدن قالت

قال عبد الله بن المبارك . خرجت حاجا إلى بيت الله الحرام وزيارة قبر نبيه عليه الصلاة والسلام لبيتنا أنا في بعض الطريق إذا أنا بسواد فتميزت ذلك فإذا هي عجوز عليها درع من صوف وخمار من صوف ، فقلت

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

بَلَغَ الْعَلَى بِكَمَالِهِ كَشَفَ الدُّجَى بِجَمَالِهِ
جَسَدَتْ جَبِينُ خِصَالِهِ صَلَّوْا عَلَيْهِ وَآلِهِ

اللَّهُمَّ صَلِّ عَلَى سَيِّدِنَا مُحَمَّدٍ وَآلِهِ وَعَقْرِهِمْ بِمَدَدِ يَدَيْكَ مَقْلُوبٌ لَكَ .

محبوبة الرسول صلى الله عليه وسلم

ولما أخرج أهل مكة زيد بن الدثنة من الحرم ليقتلوه ، وكان قد أسرى يوم الرجيع ، وقال له أبو سفيان بن حرب : « وهو مشرك يرمد - أئندك الله يا زيد أحب أن عمدا عليه السلام عندنا الآن . مكانك وأنت في أهلك ؟ فقال زيد : والله ما أحب أن عمدا عليه السلام في مكانه اللئى هو فيه الآن مقيم تصيبه ، شوكة تؤذيه ، واني جالس في أهل » فقال أبو سفيان : ما رأيت أحدا من الناس يحب أحدا كحب أصحاب محمد عليه السلام . (رواية ابن إسحاق - سيرة ابن هشام ق ٢ ص ١٧٢) .

ولما عاد المسلمون من غزوة أحد إلى المدينة مروا بامرأة من بني ديار ، وقد أصيب زوجها وأخوها وأبوهما مع رسول الله عليه السلام ، فلما نموا لها ، قالت : فما فعل رسول الله عليه السلام ؟ قالوا : خيرا يا أم فلان ! هو بمحمد الله كما تحبين ، قالت أرونيهِ حتى أنظر إليه فأشير لها إليه ، حتى إذا رآته قالت : كل مصيبة بعدك جلي . (سيرة ابن هشام ، ق ٢ ، ص ٩٩) .

إذا كان صلى الله عليه وسلم من المحبوبة لدى الله والخلق بهذا المكان ، فإن هذه المحبوبة تنقل إلى كل من يحبه صلى الله عليه وسلم ، وذلك قوله تعالى :

قل إن كنتم تحبون الله فاتبعوني يحببكم الله .

وتسرى المحبوبة في كل ما يصدر منه من أقوال وأفعال وحركات وسكنات ، سراية التيار للكهربائي في الأسلاك

إذا كان النبي الأعظم سيدنا محمد عليه السلام من المحبوبة لدى ربه بمكان قال فيه القرآن الكريم وهو يخاطب الناس بقوله :

قل إن كان آباؤكم وأبنائكم وإخوانكم وأزواجكم وعشيرتكم وأموال اقترفتموها ، وتجارة نخشون كسادها ، ومساكن ترضونها أحب إليكم من الله ورسوله ، وجهاد في سبيله ، فربصوا حتى يأتي الله بأمره ، والله لا يهدي القوم الفاسقين . (التوبة : ٢٤)

وقوله :

قل إن كنتم تحبون الله فاتبعوني يحببكم الله ... (آل عمران : ٣١)

وكان عبويته في صحابته ورضى الله عنهم - وهم الذين رأوه بأم أعينهم ، وشاهدوا ليله ونهاره ، وعاشوا تعامله معهم ومع الأصدقاء والأهلين والأقرباء ولاحظوا أخلاقياته دقيقها وجليلها مثالية عجز التاريخ البشري عن تقديم نموذج لها في أى عظيم من عظماء التاريخ الإنسانى ، يقول عمرو بن العاص رضي الله عنه : « ما كان أحد أحب إلى من رسول الله عليه السلام ، ولا أجل في عيني ، وما كنت أطيق أن أملأ عيني منه إجلالا له حتى قيل لى : صفه ، ما استطعت أن أصفه » .

وهاك قصة زيد بن الدثنة ، التي رواها عروة ، قال

العلم

انتريشنل

مَجَلَّة

دارالتصنيف (پرائيوٹ) لمیٹید

محبوبة الرسول صلى الله عليه وسلم

— قال ابو سفيان : ما رأيت احدا من الناس

يحب احدا كحب اصحاب محمد لمحمد ﷺ .

— قل ان كنتم تحبون الله فاتبعوني بحبيبكم الله .

المتكلمة بالقرآن الكريم

القرآن الحكيم

— عندما يفكر المرء في الله تعالى والخالق لا

يمالك الا ان تنطلق جوارحه بالنسبح

والحمد .

AND SURELY, IT (THE QUR-AAN) IS THE TRUTH OF ASSURED

Maqeen

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JOURNAL PRESENTING
PRISTINE PURITY OF
QUR-AAN AND SUNNAH

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ALMIGHTY ALLAH (The Creator Of The Universe)	48
VIRTUE AND RIGHTEOUSNESS (TAQWAA)	51
KINDNESS TO CHILDREN	52
PIETY (ABSTINENCE)	54
CHINESE TRANSLATION OF THE QURAN	55



QUR-AAN MAJEED

ARABIC TEXT, ITS TRANSLITERATION,
TRANSLATION AND COMMENTARY INTO ENGLISH.
PART 29, CHAPTER 74, SOO-RA-TUL-MUD-DAS-SIR,
VERSES 1 TO 20 (To be Continued)

33

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Bis-mil-laa-hir-rah-maa-nir-ra-hmaan.

In the name of Allah, the All Compassionate, the Most Merciful

QUR-AAN AND SUNNAH

Indeed, the Best Word is the Word of Allah (i.e. Qur-aan-e-Majeed) and the Best Guidance is Sunnah of the Holy Prophet Muhammad (Sallallahu-'alaihi-wa-sallam). And the Best deeds are those declared definite and imperative (according to Qur-aan and Sunnah) And the Worst deeds are those invented by man himself (as part of Religion) and all such self-invented formulations are Innovations (*Bid-'at*) and every Innovation (*Bid-'at*) leads a man to Eternal Hell-Fire.

And who is more excellent in speech than the one who calls towards Allah while he himself does righteous deeds and says: Admittedly I am from the obedient ones' (*Muslims*). (Al-Qur-aan 41:33)

Explanatory Note :-

Whoever invites people towards Allah deserves great honour and is worthy of being listened to His words are held in the highest esteem as evidenced below -

- That he calls people to Allah (the "Truth of Allah") without involving his 'self', in any way
- Every deed of his is based on Righteousness showing no divergence between his preaching and his conduct (i.e. his own words and actions), and
- He asserts himself as a Muslim, meaning that he associates himself with the 'Will of Allah', as if he is the full embodiment of Islam, as ordained by Him (Allah) and adopted by His Prophet Muhammad (Sallallahu 'alaihi wa sallam)

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Bis-mil-laa-hir-rah-maa-nir-ra-heem
In the name of Allah, The All-Compassionate, the Most-Merciful

ALMIGHTY ALLAH **The Creator Of The Universe**

No man of wisdom can deny this reality and no sensible man doubt the fact that there is definitely a Creator of the Universe Who created the land, the sky, the mountains, the trees, mankind, the animals, briefly speaking, all the things present in the universe. When we see anything, our mind immediately thinks of its maker, whether that thing is ordinary or important. It did not spring up by itself but someone made it. Similarly, from the best things of the world to the ordinary footprints on the ground, all speak of their maker.

At numerous places, the Glorious Quran has invited man to accept the presence of the Creator of the Universe by studying and investigating the things existing in the world, and said that they "are Signs (of Allah's Sovereignty) for people who have sense" (2:164)

It is repeated in another verse

"Verily in the heavens and the earth, are of course Signs for the believers" (45:3)

Again the Holy Quran persuades man to think over his own creation and the creation of the animals scattered on the earth and then believe in the Supreme Being, the Creator of the Universe

"And in you creation and what He scatters of the Creators, are signs for a people who firmly believe". (45:4)

Man should first approach the instance of his own birth and consider what he was before. At one time, there was not the existence of even his sign. Who was He Who brought him into being? He was first placed in the womb of his mother in the shape of a despicable drop of fluid and then that drop was developed into a clot and then into a lump. Next it was fashioned into a lump of bone, followed by clothing of those bones with flesh. Again, that flesh was decorated with the covering of skin and hair and then, giving a handsome and symmetrical face and body, he was sent to this world in the shape of a baby.

Has man passed through these stages by himself or is there a Creator or Maker who developed him in the shape of man?

Man should also think and investigate who produced simultaneously with his birth his sustenance in his mother's breast.

And when he entered this outer world, he was innocent and weak but who gave him the sense of sucking the breast of his mother for his succour, and Who turned him into a stout and strong youth Had he grown to this position automatically and can he maintain his youth for ever?

No, neither he attained his youth automatically nor can he maintain it for ever

After the period of youth, weakness and oldness must follow By and by, the youthfulness begins to wane and, in spite of making all efforts and utilising all means, man cannot postpone or avoid the old age and his impending weakness .

"Allah is He Who created you in (a state of) weakness, then after weakness He gave (you) strength and after strength He will again give (you) weakness and grey hair" (30 54).

In the end, the condition of the same man reaches such a pass that he does not know of those things about which he earlier on possessed knowledge

"And among you is he, who is carried to the most abject old age, so that he knows nothing after having known (much)" (16 70)

So the same man who had a sound mind and who utilised it to plan and prepare his schemes of life, becomes so weak in his old age that his faculties forsake him as strength and power leaves him an indigent

If man had any control on his affairs, he would not have tolerated himself to become weak, old, and forgetful All these developments take place in our lives and we observe them silently and helplessly in our environment and among our fellow-beings

Did we ever think of the food or meal that we daily take, as to who provides them? Whether the cereals that we consume grow automatically or someone produces them? The cultivator sowed the seed but who made it grow and how did it develop into a plant? Not even the cultivator could tell that, after his sowing the seed, how did it develop into a plant and how that tiny seed, lying in dark underground, burst out of the ground and in due time became a strong plant and bore corn and when it was ripe, who blew the winds to dry the corn And who is that who made the thrashed corn as food for mankind and the stalks and leaves of the plant as feed for animals? Definitely, there is an expert being who is doing all these things and about which He Himself is claiming in the following words :

"Do you see what you sow? Do you Cause it to grow or are We causing the growth" (56 63-4)

Similarly, who raised from dust multi-coloured, fragrant, sweet-smelling flowers of various kinds that we find in the gardens? Do these wonderful, tasty citrous and kernel-bearing fruits of innumerable species and shapes, which we eat, grow in the plants and trees automatically, or does someone make them grow? These have not grown by themselves, but the Supreme Being has produced them Who introduces Himself in the following Verse of the Holy Quran:

"...We grow beautiful gardens" (27 60)

Man should observe the mountains which are fixed firmly on the surface of the earth and their peaks which look like touching the sky and their roots which bear hidden treasures of gold, silver, iron, water, copper, petroleum, and many other precious metals and valuable minerals. Have all these deposits been created by someone, or do they automatically come into being? If they are the result of automatic growth, then why are they not found in the roots of each and every mountain. Definitely there is a Maker and Expert Who exploits His resources as per His will and wish and created anywhere He likes. The Holy Quran states:

"Do you not look at camels how they have been created! And at the heaven,
how it has been elevated, And at the mountains, how it has been (firmly)
set " (88 17-19)

Man should consider how these creators and high mountains have been created. He should think who created the noble blue vault of the sky which stays without any support, Who decorated it with the sun, the moon, the stars, and planets and other heavenly bodies, and fixed their movements in their respective orbits and regulated their speed, and why do some of the stars which are stationary not move while the others which move do not stop, Who gave dazzling light to the sun and cool light to the moon.

Definitely, there is a Creator and Lord who is governing all of them. He is the Creator of the Universe and everything therein, and also their Protector. Who is He? He is the Lord of the Worlds -- Allah, who reigns supreme all over the world. The earth, sky, man, animals, trees, mountains, rivers, fields, etc. which have all been created by Him, are His subjects. He is the Creator and Lord of everything and all praise and worship Him.

"The Praise be to Allah, Lord of the heavens and Lord of the earth,
-- Lord and Cherisher of all worlds:"

May Allah accept our heartfelt praises and favour us with His willingness in this world and the Hereafter. Ameen

VIRTUE AND RIGHTEOUSNESS (TAQWAA)

The word "Taqwaa" is derived from Arabic "Waqyun" meaning to prevent, to guard, to save, to fear, to act virtuously or righteously

The centre of Taqwaa is the heart of the Muslim. The Holy Prophet Muhammad (*Sallallahu 'alaihi wa sallam*) said.

"There is a piece of flesh in the body of the man. If it is right the whole body is right. If it is damaged the whole system of the body is damaged. That piece is the heart" (Bukhari)

Hazrat Umar (*Razi Allahu 'anhu*) once asked Hazrat K'ab-ul-Ahbaar (*Razi Allahu 'anhu*) the meaning of Taqwaa. In reply to his question Hazrat K'ab-ul-Ahbaar (*Razi Allahu 'anhu*) asked Hazrat Umar (*Razi Allahu 'anhu*) if ever he happened to walk through a secluded place with thorny shrubs growing on its both sides. Hazrat Umar (*Razi Allahu 'anhu*) replied: "Yes, several times"

Hazrat K'ab (*Razi Allahu 'anhu*) said: "O Leader of the Faithful! What do you do on such occasions?"

Hazrat Umar (*Razi Allahu 'anhu*) replied: "I roll together my clothes during walk through them".

Hazrat K'ab (*Razi Allahu 'anhu*) said: "This is exactly Taqwaa that a man walks carefully through thick and thin of life and

saves himself from the sins and thorns of disobedience". (Tafseer Mu'aalim)

Quran Majeed says. "a guidance to those who guard against unworthy deeds". (2.2)

Also --

"Indeed the most honourable of you in the sight of Allah is (one who is) the most righteous of you" (49:13)

During the first Friday Sermon delivered by the Holy Prophet Muhammad (*Sallallahu 'alaihi wa sallam*) at Qubaa, he said

"I advise you to adopt Taqwaa because the best advice which a Muslim can give to another Muslim is that he should prepare himself for the next world and ask him to adopt Taqwaa". (Tabari)

Muslim Scholars have placed Taqwaa in three categories, namely ---

- (1) Lowest,
- (2) Average and
- (3) Best God-fearing

or righteous person (**Muttaqee**) is one who accepts the eternal truth and adopts it in every act and in every walk of his life, be it day or night, in open and in secret, without consideration of enjoying any apparent advantages.

Quran Majeed says:

"Indeed the God-fearing will be in gardens and (amongst)

fountains". (15:45)

It is therefore evident that righteous people are friends of God and a man has excellence over another man because of his righteousness (**Taqwaa**) only. Race, tribe or sect do not carry any virtue. The standard of all magnanimity and excellence is virtue, that is, righteousness (**Taqwaa**). Allah loves only those who are virtuous irrespective of their race or tribe. A man who wears the garb of a virtuous man and runs after rank and status, pomp and prestige, money and dignity, is not virtuous. He is rather a worldly person short of righteousness.

'Taqwaa' precludes a man from telling lies, breaking promises and resorting to such deeds as misappropriation of money, treachery and treason. It produces in man, fear of Allah prevents him from earning livelihood by unlawful means, creates feelings of submission and humbleness in him during prayers. It qualifies him to act with justice, integrity and impartiality. In short 'Taqwaa' is the means to bring about spiritual nearness to Allah. It is also instrumental to taking him to the Paradise. Such a faithful follower of Islam is sure to pass a successful life here and in the Hereafter.

Continued on Page 53...

AL-SUNNAH**KINDNESS TO CHILDREN**

Holy Prophet Muhammad (*Sallallahu 'alaihi wa sallam*) was Mercy for the whole humanity. He was specially kind to children. This kindness was not confined to the children of his own family. It extended to all children, even to those belonging to Infidels. The manifestation of his tender feeling indeed embraced every child whoever he might be. Abu Dawood records that whenever he rode back from a journey, he would give lift to a child on the way and whenever he saw the children along a way, he would greet them with salutation. Books on *Seerat* have it that little girls of Medina ran out of their houses to welcome Holy Prophet Muhammad (*Sallallahu 'alaihi wa sallam*) with joyous songs when he first entered the town. "Do you love me, you little girls?" he asked. "Yes, we do, O Messenger of Allah!" was their reply. "So do I", said he in response.

In his family: Holy Prophet Muhammad (*Sallallahu 'alaihi wa sallam*) loved his children deeply and profoundly. When Ibrahim, his last issue, passed away at the tender age of one year and some months, his eyes were full of tears. He himself led the funeral prayer for the infant. He was standing by the edge of the grave when the dead body was being

lowered. The grief-stricken father was asked about his state of tearful sorrow. He said: "Tears flow from the eyes, the heart is plunged in sorrow, but the tongue shall speak only that which does not displease Allah" (Bukhari).

While receiving his daughter Hazrat Fatimah (*Razi Allahu 'anha*), he used to rise from his seat, kiss her on the forehead, and make her sit in his own place. His granddaughter, Hazrat Zainab (*Razi Allahu 'anha*), was three days old when he saw her. He took her in his arms and cried out of his warm affection: "Zainab resembles Khadeejah!" His love for his grand-sons, Hazrat Hasan and Hazrat Hussain (*Razi Allahu 'anhuma*) is proverbial. He used to carry them on his shoulders. When an onlooker once remarked: "What a ride is he having!", Holy Prophet Muhammad (*Sallallahu 'alaihi wa sallam*) promptly said: "And how majestic is the rider!" (Tirmizi).

Holy Prophet Muhammad (*Sallallahu 'alaihi wa sallam*) showed utmost affection to Hazrat Hussain (*Razi Allahu 'anhu*). He often held him in his arms, kissed his mouth, and said: "I love him. O Allah And I love the man who loves him". At times he would say: "Hussain is from me and I am

from Hussain. Whosoever loves Hussain, Allah shall love him" (Mishkat). He often said: "Hussain is mine and I am Hussain's. May Allah love those who love him" (Tirmizi).

An Arab chief was surprised to see Holy Prophet Muhammad (*Sallallahu 'alaihi wa sallam*) kissing his grand-sons. The chief remarked that never had he kissed any of his ten children. Holy Prophet Muhammad (*Sallallahu 'alaihi wa sallam*) remarked back: "One who has no pity for others is not himself pitied by Allah". He also said: "If Allah leaves your heart barren of love, I cannot help you" (Bukhari).

Outside the family : Holy Prophet Muhammad (*Sallallahu 'alaihi wa sallam*) was so considerate and thoughtful of the children that when an early fruit of the season was presented to him, he would invariably offer it to the youngest of the party (Tabrani).

Besides his own affection, expression of love between the mother and her children deeply touched Holy Prophet Muhammad (*Sallallahu 'alaihi wa sallam*). Once a poor woman with her two little daughters came to Hazrat Ayesha (*Razi Allahu 'anha*), Hazrat Ayesha had nothing to offer them except a date that

alone happened to be left over. The woman divided the date into two pieces and gave one each to the children. In the meantime, Holy Prophet Muhammad (*Sallallahu 'alaihi wa sallam*) came in. Hazrat Ayesah (*Razi Allahu 'anha*) narrated the story of the woman to him. He said "A person who cherishes love for his children and does his duty to them, shall be saved from the fire of Hell" (Bukhari)

When Holy Prophet Muhammad (*Sallallahu 'alaihi wa sallam*) intended to pray longer in congregation but he heard a child crying, he would cut the prayer short because he was mindful of the pain the child's crying might be causing to the mother (Bukhari)

To infidels : The affection of Holy Prophet Muhammad (*Sallallahu 'alaihi wa sallam*) was not confined to Muslim children only. It was meant for all and he was therefore, equally kind to the children of the Infidels. He caressed and kissed little children in general.

Once few children were somehow killed in a melee. When Holy Prophet Muhammad (*Sallallahu 'alaihi wa sallam*) came to know of the mishap, he was deeply grieved. At this, the Companions (*Razi Allahu 'anhum*) remarked "They were the children of the Unbelievers". Holy Prophet Muhammad (*Sallallahu 'alaihi wa sallam*) replied promptly: "The children of

the Unbelievers are better than you grown-ups. Beware! Never kill a child. Every living creature is born with a righteous nature." (Musnad Ibn Hambal)

Hazrat Jabir (*Razi Allahu 'anh*), in his childhood, joined a Prayer led by Holy Prophet Muhammad (*Sallallahu 'alaihi wa sallam*) whom he followed as he walked homeward after the prayer. On the way he was joined by a few other children. Holy Prophet Muhammad (*Sallallahu 'alaihi wa sallam*) caressed all of them, in addition to Jabir himself (Muslim)

Old lesson : Year after year we observe Children's Day on national as well as international forums. We should, on such occasions, remind the world how fourteen hundred years back Holy Prophet Muhammad (*Sallallahu 'alaihi wa sallam*) taught through precept and practice to show love to all children irrespective of their colour and the creed of their parents.

Kindness to children was not merely a personal matter for Holy Prophet Muhammad (*Sallallahu 'alaihi wa sallam*). He made it a part of the conduct of Islamic society as a whole. He is reported to have said

"He is not from us who did not show tenderness to the young ones and respect to the elders." (Tirmizi / Abu Dawood).

Continued from Page 51...

VIRTUE AND RIGHTEOUSNESS (TAQWAA)

Let us, therefore, resolve that from now onward we will lead a life in righteousness. It is the best raiment both in poverty and richness. A Companion approached the Holy Prophet Muhammad (*Sallallahu 'alaihi wa sallam*) and requested him to pray for him since he was proceeding on journey.

The Holy Prophet Muhammad (*Sallallahu 'alaihi wa sallam*) said

"May Almighty Allah make 'Taqqawaa' your provision for your journey" (Mishkaat)

It is hard to find peace in the world today. It very much needs a social order which could provide peaceful living to mankind. Islam guarantees that peace through the medium of Taqqawaa as enunciated in Quraan Majeed

SALAAT is the pillar of faith. We Muslims should be steadfast in maintaining SALAAT, which is our sheet-anchor in the storms of life. When the Dynamic Spirit generated by it we can triumph over all difficulties and blaze a new trail.

PIETY (ABSTINENCE)

The right place for piety and abstinence is the heart. If one has piety and fear of Allah in his heart, then he is sincere and he performs perfectly his duties in obedience to Allah. If he lacks sincerity, and fear of Allah in his heart and the right spirit of doing his duties, then, he cannot perfectly discharge his duties satisfactorily in spite of the fact that the work, whether of this world or of the Hereafter, is of significant value and importance.

The Kind Prophet (*Sallallahu 'alaih wa sallam*) stated

"There is a piece of flesh in man's body, if it is good the whole body is good, if it is bad the whole body is contaminated. Understand it! that piece of flesh is the heart"

From this tradition we know that of all the organs of the body, the most reformable organ is the heart. All human deeds whether they are of worship, family affairs, industry, business and trade, generosity, trust, justice and fairplay, modesty and decency, compassion and mercy, courtesy and kindness, pardon and forgiveness, toleration and patience, service and humility, sacrifice and fidelity, chastity and purity, so on and so forth, can be performed perfectly only when man's heart is imbibed

with the beauty of the light of piety and abstinence.

What is Piety ?

The literal meaning of piety is to abstain from commission of those acts which annoy or displease Almighty, (the Master of the Worlds), because of fear of Allah and His pleasure. In other words, piety is that attribute of good deed and high place of abstinence where when one reaches, becomes so pious and straightforward that because of fear of Allah and His Wrath, he does not go near vice or sin in any condition, whether openly or secretly, in loneliness or public, invisible from people's sight or even visibly. He is so much subdued and convinced of the fear of the Hereafter that he gives up the pleasures of the ephemeral world and the advantages that can be secured only by committing a sin, appreciating that those are transitory and cause the destruction of his permanent peace and prosperity by inflicting a fatal blow on the real and perpetual life of the Hereafter.

The Quran has praised piety and abstinence at many places and has called those the best investments for the Hereafter. Allah says

"And make provision

(for the journey) and indeed the best provision is piety; and fear Me, O men of understanding (2:197).

Allah has made piety a the goal of worship -- prayers fast and zakat. Also in the obligatory worship of Hajj, the fifth pillar of Islam Allah has commanded for the maintenance of piety and abstinence, as we see it from the Quranic Verse quoted above. Thus piety is the best means for seeking the pleasure of Allah in order to live an acceptable life in this world, and for peace and success in the Hereafter. The Kind Prophet (*Sallallahu 'alaih wa sallam*) said:

"When you will adopt piety and fear of Allah, Allah will make everything of the world fear you (by inspiring them with awe and establishing your dignity on them) and when you will drive out the fear of Allah and piety from your heart, Allah will inspire you with fear (making you coward)"

Piety is that bounty of Allah which, when bestowed on His servant, makes him discharge his duties and obligations correctly according to the demand of Divine Law. The worldly affairs, temptations, pleasures etc., do not possess any attraction for him, and fail to persuade him to do any

wrong deed and keeps him secure from fraud and the deception of Satan. Allah while addressing Satan says

"O my people! Worship Allah, you have no one worthy of worship other than HIM" (7:65).

When this servant of Allah performs any good deed, he considers it the grace of Allah and His kindness, and in acceptance of his failings in the performance of worship, he implores: 'O Allah! we could not fulfil properly your right of worship', and beseeches for His forgiveness, and supplicates Him for His grace to enable him to perform good deeds. If he doubts even a little about any action not permissible he abstains from it, irrespective of the range of profit involved in that, simply because of the fear that Allah may be displeased with it.

Briefly speaking, one who is favoured with the real wealth of piety and abstinence, would not be tempted even by a maund of gold and riches, however much he may be poverty-stricken, only because of fear of Allah. The Quran says:

"And there are some among people of the Book who, if you entrust them with heaps of gold, will restore it to you" (3:75).

The followers of the law of the Divine Book are so

trustworthy that even if you entrust them with a hoard of wealth, they would give it back, in fact, on demand. A young person fully imbibed with the quality of piety and fear of Allah would hardly be lured away by a beautiful woman even if she surrounds him with all lust and adornments, and offering herself -- heart and soul to him. Such an invitation to sin would never betray and waylay him from the Right Path for fear of Allah and this pious servant, seeking the protection of Allah, would run away from the surroundings of sin and save himself from commission of questionable acts. As for those who lack piety, they do not care for sin. They absorb all good and bad wealth upon which they can lay their hands on, without any consideration of the right or the wrong means of obtaining it and whether it belongs to them or not.

May Allah bestow on us, both externally and internally, true piety, save us and our 'self' from the treachery and entanglements of Satan and favour us with His consent and pleasure -- Ameen!

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CHINESE TRANSLATION OF THE QURAN

Shen Hsia-huai has published new translation of the Quran into Chinese entitled, **Clean and Pure River**. Shen, born into a Muslim lineage, studied engineering and is of an introverted character. Starting the translation work about ten years ago, Shen used his leisure time and weekends to complete a 100,000-character-long translation of the Quran, and saw it through publication and proof reading. His work is the second Chinese translation of the Quran published in Taiwan. Wang Jingzhai was the earliest Muslim to translate the Quran into Chinese.

Wanting to use language familiar to ordinary people, Shen broke with tradition and dispensed with annotations, so that people could understand the Quran. "Anyone interested in the truth should have a look at this book, so that they have at least some understanding of Islam," he said (courtesy RADIANCE)

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74-SOO-RA-TUL-MUD-DAS-SIR

(56 Verses)

INTRODUCTION

This Soor-rah and Soo-ra-tul-Muz-zam-mil that has preceded the Soo-ra-tul-mud-das-sir may quite appropriately be called twin Soo-rahs, on account of the following points of similarity between the two -

- 1 Close similarity between the names
- 2 Both Soo-rahs belong to the early Makkan period, even though chronologically, this Soo-rah comes later than the previous one
- 3 They are also akin to each other in the subject-matter

NAME OF SOO-RAH : The Soo-rah has been named after the word **Mud-das-sir**, meaning one wrapped in one's cloak or the cloaked one, which occurs in the first verse of the Soo-rah, exactly like the naming of the previous Soo-rah, Al-Muz-zam-mil.

TIME, PLACE AND PERIOD OF REVELATION : This Soo-rah was Revealed in the very early period of Islam in Makkah. Some people went to the extent of claiming that the starting words of this Soo-rah are the first Revealed words of the Holy Quraan, but this is not correct. It is unanimously agreed that the first words of the Quraan to be revealed are

اِقْرَأْ بِاسْمِ رَبِّكَ الَّذِي خَلَقَ

After the Revelation of these opening words of the Holy Quran, the process of Revelation remained suspended for some time and was resumed with the Revelation of these verses of the Soo-rah Al-Mud-das-sir. It is narrated that being frightened by the weight and impact of the Revelation, the Holy Prophet (Sallallahu 'alaihi wa sallam) desired to be wrapped up with a cloak. It is also narrated that verses 8 to 20 were revealed at a time when the propagation of Islam was allowed to be made openly and above-board.

SUBJECT-MATTER OF THE SOO-RAH : The subject-matter of the Soo-rah mainly revolves round the following themes,

- 1 Propagation of the new Faith openly.
- 2 Warning the deniers against the punishment of the Hereafter and the horrors of Hell
- 3 Emphasis on true Belief, Righteousness, and
- 4 Recognition of the Omnipotence of Allah

SOO-RA-TUL-MUD-DAS-SIR

REVEALED AT MAKKAH

SECTIONS 02

VERSES 56

SOO-RA-TUL-MUD-DAS-SIR

MAK-KEEY-YAH

RU-KOO-'AA-TU-HAA 02

AA-YAA-TU-HAA 56

سُورَةُ الْمُدَّثِّرِ

وَقَدْ نَزَّلْنَاهُ فِي الْقُرْآنِ فَاصْبِرْ

In the name of Allah,
the All-Compassionate,
the Most Merciful

Bis-mil-laa-hir-rah-
mau-nir-ru-hcem

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

SECTION I

RU-KOO' I

رُكُوع I

- | | |
|---|---|
| 1 O You, who are enwrapped
(in a mantle)! | 1. Yaa-aiy-yu-hal-mud-das-sir! |
| 2. Arise and warn (the people) | 2. Qum fa-an-zir; |
| 3. And declare the Greatness of
your RABB (Guardian-Lord) | 3. Wa rab-ba-ka fa-kab-bir; |
| 4. And Purify your clothes, | 4. Wa si-yaa-ba-ka fa-tah-hir; |
| 5. And Shun abomination; | 5. War-uj-za fah-jur; |
| 6. And do not grant favours,
expecting greater return | 6. Wa laa tam-nun tas-tak-yir; |
| 7. And be patient for (the cause of)
your RABB (Guardian-Lord) | 7. Wa li-rab-bi-ka fas-bir. |
| 8. When the Trumpet is blown, | 8. Fa-i-zaa nu-qi-ra fin-naa-
qoo-ri |
| 9. That day will be a hard day, | 9. Fa-zaa-li-ka yau-ma-i-zeeyn-
yau-mun 'a-seer. |
| 10 But uneasy for the
unbelievers, | 10. 'A-lal-kaa-fi-ree-na ghai-ru
ya-seer. |
| 11. Leave Me and him whom I
created alone (and helpless), | 11. Zar-nee wa man kha-laq-tu
wa-hee-daa; |
| 12 And I provided him with vast
wealth; | 12. Wa ja-'al-tu la-hoo maa-lam-
mam-doo-daa. |

يَا أَيُّهَا الْمُدَّثِّرُ

قُمْ فَأَنْذِرْ

وَرَبَّكَ فَكَبِّرْ

وَسَبَّحْ فَطَهِّرْ

وَالرُّجْزَ فَاهْجُرْ

وَلَا تَمْنُنْ تَسْتَكْثِرْ

وَلِرَبِّكَ فَاصْبِرْ

فَإِذَا نُفِخَ فِي النُّاقِرِ

فَذَلِكَ يَوْمٌ مَّهِينٌ

عَلَى الْكَافِرِينَ غَيْرُ نَسِيرٍ

ذَرْنِي وَمَنْ خَلَقْتُ وَحِيدًا

وَجَعَلْتُ لَهُ مَا لَا مَنَدَ لَهُ

13. And sons dwelling in his presence;	13. <i>Wa ba-nee-na shu-hoo-daa;</i>	وَبَنِينَ شُحُوْدًا
14 And for whom I have made (life) easy with all ease,	14. <i>Wa mah-hat-tu la-hoo tam-kee-daa.</i>	وَمَهَّدْتُ لَهُ تَمْهِيدًا
15 Yet, he desires that I should increase (that).	15. <i>Sum-ma yat-ma-'u an a-zee-da</i>	ثُمَّ يَطْمَعُ أَنْ أَزِيدَ
16 No, never He is stubbornly opposed to Our Signs (Verses)	16. <i>Kal-laa. In-na-hoo kaa-na li-aa-yaa-ti-naa'a-nee-daa.</i>	كَلَّا إِنَّهُ كَانَ لِآيَاتِنَا عَنِيدًا
17. Soon I shall impose on him a mounting doom	17. <i>Sa-ur-hi-qu-hoo sa-'oo-daa.</i>	سَأَرْهُقُهُ صَرْعًا
18 Indeed, he considered and planned (things),	18. <i>In-na-hoo fak-ka-ra wa qad-da-ra</i>	إِنَّهُ فَكَّرَ وَقَدَّرَ
19. So tet him be destroyed, how he planned!	19. <i>fa-qu-li-la kai-fa qad-da-ra</i>	ثُمَّ قِيلَ كَيْفَ قَدَّرَ
20 Again, let him be destroyed, how he planned!	20. <i>sum-ma qu-ti-la kai-fa qad-da-ra</i>	ثُمَّ قِيلَ كَيْفَ قَدَّرَ

COMMENTARY

VERSES 1-3 : As the Holy Prophet (*Sallallahu 'alaihi wa sallam*) lay frightened, wrapped up with a cloak, Almighty Allah asks His Messenger (*Sallallahu 'alaihi wa sallam*) to get up, warn his community against the punishment of Hell-Fire and also announce the Greatness of Allah. It has already been mentioned that open propagation of Islam was commenced with the Revelation of these Verses

VERSES 4-5 : The Prophet (*Sallallahu 'alaihi wa sallam*) has been asked to cleanse his clothes and refrain from dirt and filth. It is indispensable to keep the clothes and the body both clean before standing up for the prayer. This command for cleanliness covers bodily as well as spiritual cleanliness. It may be stated that the concept of Islamic neatness and cleanliness is not seen in any other religion and community of the world. Islam stands unique in this quality.

VERSES 6-7 : When you do good to someone, you must not lay any obligation on the recipient of your favour. Allah has said in another Verse

قَوْلٌ مَّعْرُوفٌ وَمَغْفِرَةٌ خَيْرٌ مِّنْ مَّدَنَةٍ بِتَجِبَهَا أَذَىٰ

"A kind word with forgiveness is better than charity followed by injury (by laying obligations for the charitable act done)" (2:263)

One should never do a good turn to any one with the hope that one will receive a better return from the recipient of the favour.

Allah knows quite well that the work of spreading Islam entrusted to the Holy Prophet (*Sallallahu 'alaihi wa sallam*) would attract to him great opposition and antagonism from the infidels, so He asks His Messenger to have patience and bear the hardships of this thorny path for the sake of Allah and His pleasure alone.

VERSES 8-10 : In order to provide solace to the Prophet (*Sallallahu 'alaihi wa sallam*), Allah assures him that He shall deal with the deniers very severely on the Day of Judgement when the Trumpet will be blown. It shall be a very hard day. On that day, there will be no ease and comfort for the infidels. This suggests that the Day shall be easy for the believers, if it contains some hardship for the believers, it will be for a limited period only.

VERSES 11-20 : As regards the enemies of Islam, the Prophet of Islam (*Sallallahu 'alaihi wa sallam*) and the Noble Companions, Allah again assures His Messenger in a very emphatic tone, saying: As for the denier and the infidel, leave Me and him. I created him all alone and granted him vast worldly resources and sons residing in his presence and prepared for him the path of progress, peace and prosperity. But see! He is not contented with these, he desires more and more. He shall never get any thing more, because he is inimical to Our Verses, he has thought and resolved on a plan. May he perish for his dirty plan. Again, may he perish for his dirty plan.

According to some commentators, here the reference is to Walid bin Mughirah whom Allah had granted much affluence and honour in the world. The infidels regarded him as their chief. This man did not pay thanks to Allah, but became antagonistic to the Messenger of Allah (*Sallallahu 'alaihi wa sallam*) and the Muslims. When he heard the Holy Prophet (*Sallallahu 'alaihi wa sallam*) describing the Blessings of Paradise, he claimed that if this was true he would be the recipient of these Blessings.

(To be continued and completed in the next issue).

أن جماعة ظلمة لو حاولت اخراج القوم المتقين من أرضهم ،
لأهلكها الله وأخذتهم أيابها . وجاء في سورة البقرة :

” يا أيها الذين آمنوا استعينوا بالصبر والصلاة ،
إن الله مع الصابرين ” (البقرة ، الآية ١٥٣) .

وفي نهاية سورة آل عمران :

” يا أيها الذين آمنوا اصبروا وصابروا وراهموا
وانقوا الله لعلكم تفلحوا ” (آل عمران ، الآية ٢٠٠) .

هذه الآيات دلت على أن الحصول على نصر الله
وعلى النجاة والسعادة ، يقتضى الصبر وثبات وتحمل
المشاق في سبيل الحق .

وما سردنا من الآيات لحد الآن ، استوعبت الصفات
التي تشكل الحياة الإيمانية ، فالجماعة التي تتصف بها تستحق
النصر الإلهي عبر المحسوب ، وتظل هي منتصرة في معركة
الحياة رغم قلة الرسائل والأسباب المادية . وتهزم أقوى
القوى المعارضة لها رغم جميع امكانياتها . وتلك الجماعة هي
جماعة الله التي تتمتع بمعنونات غيبية ربانية لا تعد ما دامه
متعصفا بصفاتها تلك التي أهلته للاستحقاق بنصر الله .

” ومنه يقول الله ورسوله والذين آمنوا فإن حزب
الله هم الغالبون ” (المائدة ، الآية ٥٦) .

ومثل هذا الحزب قد أعلنه الله عز وجل إعلانا
صارخا :

” وإن جندنا لهم الغالبون ” (الصفات ، الآية ١٧٣) .
(المقال بقية)

” فافهموا الصلاة وآتوا الزكاة واعتصموا بالله هو
مولاكم فنعم المولى ونعم النصير ” (الحج ، الآية ١٨) .

” وقال الله إلى معكم لن أقم الصلاة وآتيتكم الزكاة ،
وآمنتم برسلي وعزمتهم وأقرضتم الله قرضا حسنا ”
(المائدة ، الآية ١٢) .

” وليحصرن الله من ينصره إن الله قوى عزيز ”
(الحج ، الآية ٤٠) .

دلت الآيات الكريمات أن قوما إنما يستحقون نصر
الله وتأييده إذا آمنوا بالله ورسوله وأقاموا الصلاة وأدوا
الزكاة ، واعتصموا بالله ، ووقروا رسله وأنفقوا في سبيل
الله ، ونصروا الدين بطرق أخرى .

جاء في سورة يونس :

” الذين آمنوا وكانوا يتقون لهم البشرى في الحياة
الدنيا وفي الآخرة لا تبدل للكلمات الله ذلك هو الفوز
العظيم ” (يونس ، الآية ٦٣ - ٦٤) .

وفي سورة إبراهيم :

” وقال الذين كفروا لرسولهم لنخرجنكم من أرضنا
أو لنعودن في ملتنا فأوحى إليهم ربهم لنهلكن الظالمين ،
ولنسكننكم الأرض من بعدهم ، ذلك لمن خاف مقاي
وخاف وعيد ” (إبراهيم ، الآية ١٣ - ١٤) .

هذه الآيات دلت على أن القوم الذين يتصفون
بالتقوى وبالأعمال الصالحات ، يكون الله معهم ينصرهم
ويخرجهم من كل المصائب والمتاعب وكذلك دلت على

وَقَفَّاهُ اللَّهُ لِيَمَازِيحِبَّ وَيَرْضَى

عَلَى حَبِيبِكَ خَيْرُ الْخَلْقِ كُلِّهِمْ
لِكُلِّ هَوٍّ مِنْ الْأَهْوَالِ مُفْتَحِهِمْ

يَا رَبِّ صَلِّ وَسَلِّمْ كَرَامًا أَبَدًا
هُوَ الْحَبِيبُ الَّذِي تَرَجَّى شَفَاعَتَهُ

” ان الله يدافع عن الذين آمنوا ان الله لا يحب كل خوان كفور“ (الحج ، الآية ٣٨) .

”ولا تنهوا ولا تخزنوا وأنتم الاعلون ان كنتم مؤمنين“ (آل عمران ١٣٩) .

وما أعطته الآيات من وعود بنصر المؤمنين واكرامهم بالحياة الكريمة والمكانة الرفيعة ، فهو واضح وصريح . ولكن يجب أن نصح في الاعتبار أن المراد فيها من ”المؤمنين“ ”والذين آمنوا“ القوم الذين يؤمنون ايمانا صادقا بألوهية الله لا شريك له فيها وبنبوة محمد ﷺ ، والرائق حياتهم هذا الايمان . فاذا كان هناك قوم يدعون الايمان ولكنهم حياتهم تخالف الايمان - كما هو حال عامة المسلمين اليوم - فهم ليسوا مصاديق هذه الآيات ، وانما هم مصاديق آيات الوعيد والتهديد التي سقناها فيما سبق ، والتي تهدد العصاة المدعين للايمان ، بالذل والعقاب في الدنيا والآخرة .

ولعدم استيعاب هذه الحقيقة يزعم كثير من الناس ، أن المسلمين منها كانت حالهم القديمة ، أحسن من غير المسلمين ، وأحق لنصر الله على حين ان القرآن الكريم يصرح بأن قوما يدمى الايمان عند ما يتقضون عهد الايمان من خلال سيئاتهم ويتخلفون أوامر الله ، فهم يعردون عرودين من نصر الله وعونه في معركة الحياة ، ويفرض عليهم الذل والخزي . وما وعده القرآن من النصر والغلبة والعلو للقوم المؤمنين ، فهو يتعلق تماما بالذين تولوا الحق وواقفهم وأعمالهم الايمان الذي يدعوهم وهناك آيات كثيرة أخرى توضح الصفات التي اذا انصف بها المرء لقول حياته ايمانية في الواقع وكل العود التي وعد بها المؤمنون بالنجاة والفلاح والعز والسعادة والعلو انما يتوقف تحققها على هذه الصفات . كما تؤكد الآيات التالية :

الله معنا ، ولانقلنا فضله وكرمه ونصره للتي من بؤرة المصائب . والمثلة التي أحذقنا بها . وهناك يبدل الله عز وجل مصائبنا نجا ، وذلنا والمخططين عزا وكرامة ، وضمفنا قرة . . انه وعد الله ووجه آخر لقانون مجازاة الأعمال . وقد أبان القرآن الكريم ذلك في تفصيل ، فأعلم في سنهل سورة هود على لسان رسول الله ﷺ :

” اني لكم نذير وبشير ، وأن استغفروا ربكم ثم توبوا اليه يمتعكم متاعا حسنا الى أجل مسمى“ (سورة هود ، الآية ٢-٣) .

وفي سورة هود نفسها جاء على لسان هود عليه وعلى بينا للصلاة والسلام قوله لقومه :

”ويا قوم استغفروا ربكم ثم توبوا اليه يرسل السماء عليكم مدرارا ويزدكم قوة الى قوتكم ولا تتولوا مجرمين“ (سورة هود ، الآية ٥٢) .

عل كل فان القرآن الكريم قد وضح أن من قانون الله أنه يحرم الأقوام العصاة لأوامره ونواهيه ، الصادرة في الغفلة ، نصره ، ويصيبها بالرزايا والمذلات ، وأن قوما اذا استغفروا وتابوا اليه وأناهوا وعادوا الى الانقياد لأوامره ونواهيه ، فإنه يتقدمهم من حياة الذل وجميع أنواع المصائب والمحن ، ويبدل ذلهم عزا وشقايمهم سعادة .

وفي ما يلى ابضاح أكثر في ضوء القرآن الكريم لهذا الوجه الآخر من قانون المجازاة الالهى للأعمال :

وذلك موضوع خاص تناوله القرآن التكريم بخاية من الأهمية ، ولا يسعنا في هذه العجالة أن نستوعب الموضوع ، وسكتنى بمرضى الآيات الآتية :

”وكان حقا علينا نصر المؤمنين“ (الزوم ، الآية ٤٧) .

والذين ينقضون عهد الله من بعد ميثاقه ويقطعون ما أمر الله به أن يوصل ويفسدون في الأرض أولئك لهم العنة ولهم سوء الدار" (الرعد/٢٥) .

وما ذكرته الآيات السالفة الذكر من "نقض عهد الله" أو "نقض الميثاق" إنما تنمى به مخالفة أوامر الله صراحة ودونما رادع بعد الإيمان بكتابه ورسوله وبعد العهد بالتقيد بأحكامه ، كما هو شأن معظم المسلمين في العالم ، حيث يصرخون بدموى الإيمان بالله والرسول ، لكنهم يعيشون حياة العصيان في جميع مناحى الحياة أو معظمها . وهذه الحياة حياة لعنة في ضوء صراحة القرآن ، وعقابها في هذه الدنيا هو الحرمان من نصر الله ، وحياة الذل والخزي والاضطراب .

جاء في سورة طه :

"ومن أعرض عن ذكرى فإن له معيشة ضنكا" .
(سورة طه ، الآية ١٢٤) .

على كل فإن الرزايا والصعوبات التي هي مفروضة علينا نحن المسلمين ، وحياة الذل والاضطراب التي نعيشها إنما هي مظهر من مظاهر قانون المجازاة الإلهي الذي أشارت إليه الآيات المذكورة . أى أن ذلك كله ناتج من أعمالنا ومن نسياننا الله عز وجل ، وهو تأديب من الله عز وجل ، حتى ننتبه لأخطائنا ونعود إلى طاعة الله . يقول تعالى :

"ولنبلقنهم من العذاب الأدنى دون العذاب الأكبر لعلمهم يرجعون" (سورة السجدة ، الآية ٢١) .

فلو كناهيئنا من عصيان الله ومن حياة النقلة ، وعدنا عن طريق التوبة إلى حياة الإيمان والطاعة الإسلامية ، لما نجونا من العذاب في الآخرة لمصعب ، بل لتغيرت معاملة

فلا بد أن نؤمن بأن الرزايا التي منيها نحن مسلمين ، والذل والانهيار اللذين لحقا بنا وليس في الخلد جدما ، ولكن في أي مكان في العالم ما يعيش فيه مسلمون من التهمية السياسية والعسكرية ، وما تعاني منه حكومات المسلمين من ضعف وعجز تجاه حكومات غيرهم ، في ذلك كله لم يفرض علينا دونا سبب وذنوب ، وحل في ذاته ليس ناشئا من قلة الوسائل المادية أو ناشئا من سيرة خاصة بالتاريخ . وإنما يتحكم في ذلك كله "قانون الجزاء" الإلهي وما ترجع إليه ذلك من قلة الأسباب المادية أو سيرة التاريخ ، إنما هو بدوره ناتج من القانون شار إليه

وضح الله تعالى في مواضع عديدة في القرآن الكريم ، نأمرنا بؤمن بكتابه ونبيه ودينه وشريعته ، إذا انحرفوا في صراط العبودية والطاعة إلى حياة العصيان ، فإنه يسلبهم منه ، ويحرمهم نصره ورحمته الذي يكونان في الواقع روح حياتهم ثم يقدمون دائما إلى الانهيار والذل ، ولا يبر الله حالهم هذه . ما لم يغيروا موقفهم من العصيان ينحازوا للطاعة والعبودية . ونسوق فيما يلي آيات من قرآن الكريم توضح "قانون المجازاة" هذا :

"فما جزاء من يفعل ذلك منكم إلا خزي في الحياة الدنيا ويوم القيامة يردون إلى أشد العذاب ، وما الله بغافل عما تعملون" (البقرة ، الآية ٨٥) .

ويقول في حصوص بنى اسرائيل التي تنكث عهد إيمان واحترفت عصيان أحكام الله عز وجل :

"لما نقضهم ميثاقهم لعناهم" (سورة المائدة ، آية ١٣) .

ويقول في سورة الرعد ويعطي قانونه العام :

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

بِكَرَامَةِ الْعِلْمِ بِكَمَالِهِ كَشَفَ الدُّجَى بِجَمَالِهِ
حَسَنَتْ بِجَمِيعِ خِصَالِهِ صَلَّوْا عَلَيْهِ وَآلِهِ
أَللَّهُمَّ صَلِّ عَلَى سَيِّدِنَا مُحَمَّدٍ وَآلِهِ وَعَشْرَتِهِ بِمَدَدِ يَدَيْكَ مَقْلُوبَةً لَكَ .

السبب الأساسي في ضعفنا الذي نعيشه اليوم والطريق الصحيح إلى القوة والعز

بقلم فضيلة الشيخ محمد منظور النجدي من جامعة ديوبند

ولله الملك أمر النبي ﷺ وأمرنا على طريقة ، كما جاء في القرآن الكريم ، بما يلي :

” قل اللهم مالك الملك تؤتي الملك من تشاء وتنزع الملك ممن تشاء وتعز من تشاء وتذل من تشاء بيدك الخير ، انك على كل شيء قدير“ . (آل عمران ، الآية ٢٦) .

إذا كنا نؤمن بهذه الآيات القرآنية ، نؤمن في الواقع بأن كل ما يكون في هذه الدنيا إنما يكون بأمر من الله ، وإكرام أحد بالملك والحكم ، وسلبها أحدا ، ورفع أحد بالعز ودفع آخر إلى هوة الدل ، إنما يتم من قبل الله عز اسمه ، فنه يتعين علينا أن نفكر في شأن المصائب والصعوبات التي تنزل علينا نحن المسلمين . لماذا رمانا الله بها ، ولماذا فرض علينا هذا والاعطاط منذ قرون ، ولماذا طاشت كفتنا تجاه أقوام العالم ؟ ان الله تعالى لا يظلم أحدا يقول في كتابه المجيد :

” ان الله لا يظلم الناس شيئا ولكن الناس أنفسهم يظلمون“ (سورة يونس ، الآية ٤٤) .

ويقول في موضع آخر : ” ذلك بأن الله لم يك مغيرا نعمة أنعمها على قوم حتى يغيروا ما بأنفسهم“ (سورة الأنفال ، الآية ٥٣) .

إذا كنا نحن مسلمين في الواقع لا بالاسم فأننا نؤمن بالحقيقة القرآنية القائلة بأن كل ما يتم في هذه الدنيا ، وأن ما يمر به قوم من الأوضاع الحسنة أو السيئة ، فان ذلك كله إنما يكون بأمر الله وقضائه . . ولا يمكن أن يحدث أن يريد الله لقوم هذا وسعادة ، فيصيبهم أحد بسوء وشقاء ، وأن يريد الله لأحد نعمة ورخاء ، فيدل أحد تلك النعمة والرخاء سوءا وشقاء يقول الله عز وجل :

” وان يحسبك الله يضر فلا كاشف له الا هو وان يردك بخير فلا راد لفضله“ (يونس ، الآية ١٠٧)

” يا يفتح الله للناس من رحمة فلا يحسب لها وما يحسب فلا مرسل له من بعده وهو العزيز الحكيم“ (الفاطر ، الآية ٢) .

وبجمل القول أن حالات السعادة والشقاء التي يمر بها الأفراد والأقوام في هذه الدنيا إنما تحدث بأمر الله وقضائه ، وكل ما يحدث فيها إنما يحدث بإشارة منه -”كن“ جاء في نهاية سورة يس :

” إنما أمره إذا أراد شيئا أن يقول له كن فيكون ، فسبحان الذي بيده ملكوت كل شيء . وإليه ترجعون“ (سورة يس ، الآية ٨٣) .



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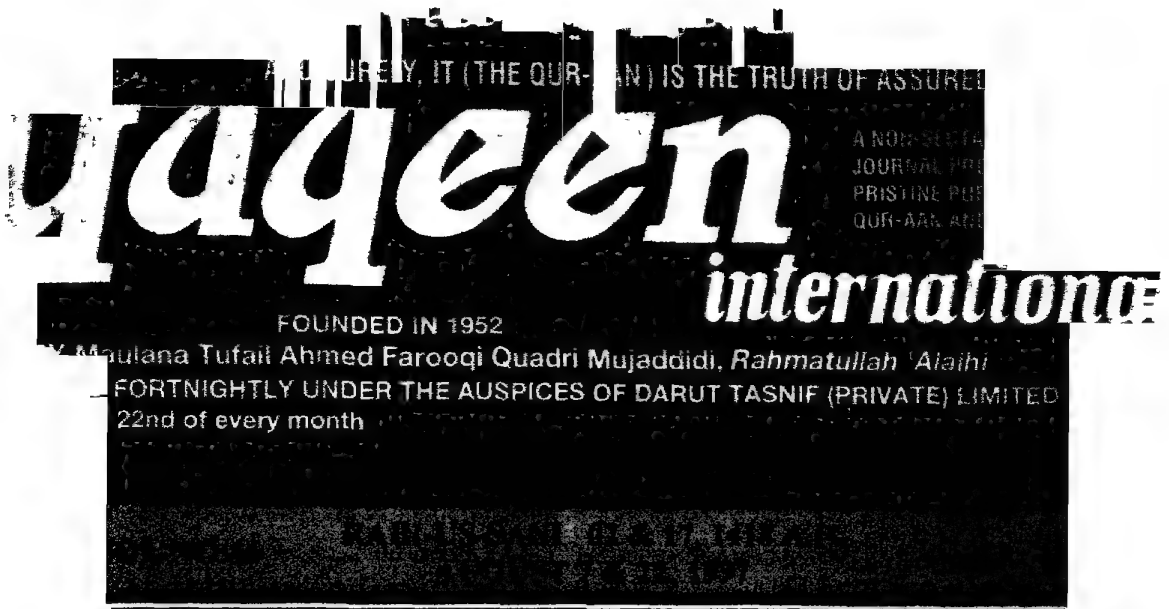
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السبب الأساسي في ضعفنا الذي نعيشه اليوم والطريق الصحيح إلى القوة والعز :

- أن حالات السعادة والشفاء التي يمر بها الأفراد والأقوام . . .
أما تحدث بأمر الله .
- شأن معظم المسلمين في العالم ، حيث يصرخون بدعوى الإيمان
بالله والرسول لكنهم يعيشون حياة العصيان في جميع مناحي الحياة .
- حياة اللذ والاضطراب التي نعيشها إنما هي مظهر من مظاهر
قانون المجازاة الإلهي .
- المراد من المؤمنين القوم الذين يؤمنون إيماناً صادقاً بالوحيه الله
لا شريك له فيها



ISLAMIC IDEOLOGY AND ASPIRATIONS	40
HOLY PROPHET MUHAMMAD (<i>Sallallahu 'alaihi wa sallam</i>) HIS SERMONS	42
WHAT ALLAH TAUGHT TO MAN?	43
VIRTUES AND CONDUCT	45
QUR-AAN MAJEED ARABIC TEXT, ITS TRANSLITERATION, TRANSLATION AND COMMENTARY INTO ENGLISH. PART 29, CHAPTER 37, SOO-RA-TUL-MUZ-ZAM-MIL, VERSES 1 TO 20 (Completed)	26

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Bis-mil-lah-hi-r-rah-mah-hi-r-rah-im.

In the name of Allah, the All-Compassionate, the Most Merciful

QUR-AAN AND SUNNAH

Indeed, the Best Word is the Word of Allah (i.e. Qur-aan-e-Majed) and the Best Guidance is Sunnah of the Holy Prophet Muhammad (Sallallahu-'alaihi-wa-sallam). And the Best deeds are those declared definite and imperative (according to Qur-aan and Sunnah). And the Worst deeds are those invented by man himself (as part of Religion) and all such self-invented formulations are Innovations (*Bid-'at*) and every Innovation (*Bid-'at*) leads a man to Eternal Hell-Fire.

And who is more excellent in speech than the one who calls towards Allah while he himself does righteous deeds and says: Admittedly I am from the obedient ones (*Muslims*). (Al-Qur-aan 41:33)

Explanatory Note:-

Whoever invites people towards Allah deserves great honour and is worthy of being listened to. His words are held in the highest esteem as evidenced below:-

- (a) That he calls people to Allah (the 'Truth of Allah') without involving his 'self', in any way.
- (b) Every deed of his is based on Righteousness showing no divergence between his preaching and his conduct (i.e. his own words and actions), and
- (c) He asserts himself as a Muslim, meaning that he associates himself with the 'Will of Allah', as if he is the full embodiment of Islam, as ordained by Him (Allah) and adopted by His Prophet Muhammad (Sallallahu-'alaihi-wa-sallam).

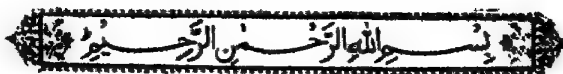
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Bis-mil-laa-hir-rah-maa-nir-ra-heem

In the name of Allah, The All-Compassionate, the Most-Merciful

**50th, National Day
Golden Jubilee Of Pakistan :**

ISLAMIC IDEOLOGY AND ASPIRATIONS

The birth of a new State in the Indo-Pakistan sub-continent saw the emergence of a new nation steeped in the history and traditions of more than thirteen hundred years of Islam's Glorious Message, the Message of Equality, Fraternity, and Human Dignity. The emergence of Pakistan signalled the culmination of Muslims' struggle for a separate homeland on the basis of their claim that they were a separate nation. Their claim was based on the plain facts of life, their national identity and aspirations were essentially motivated by Islam's Message. The Muslims of the sub-continent had dreamed of a homeland which they could build on Islamic values and demonstrate to the world that the Message of Islam was as potent and progressive in this modern age as it was in the bygone days of Muslim Glory. The message of Islam is for all human beings, who are born equal before Allah Almighty and any distinction or superiority is only earned by a conduct of Righteousness, Piety and Good Deeds.

Pakistan, the dream-land of Muslim hopes and aspirations became a reality on 14th August 1947 (27th Ramzaan-ul-Mubaarak-The Blessed Night-LAILA-TUL-QADR of 1367 Hijrah).

In the early years of Pakistan, the Muslims were brimming with pride and confidence, which the achievement of cherished goal naturally brings. They were happy, devoted and enthusiastic, and in this mood, the people began making a determined bid to settle down. Their enormous sufferings, and adversities still haunted their existence as a self-respecting people, but their courage and determination were unfaltering.

In those difficult and dangerous days, the only hope of the Muslims was their faith from which they drew inspiration, and encouragement to survive with honour and dignity. Precariously poised as it was, the survival of Pakistan was no less than a miracle, and due to this the new State rightly derived her title of "Daulat-i-Khuda Da' meaning God granted State.

The people of Pakistan, were of a trusting kind and out of their simplicity and Faith they hoped that their leaders who had revived unity in their ranks in the name of their Faith, would also lead them towards security, stability and a way of life based on the strong and durable foundations of Islam.

Pakistan has emerged as a sovereign State on the ideology of Islam, and, therefore, the people had rightly expected that by now, the leaders would get down to the business of framing Islamic Constitution.

In spite of the first few years being eventful, the period of transition, with the sincere support and solidarity of the people, could have been cut short, but this period dragged on as the leaders dragged their feet and thought more and more of worldly personal gains and less of national honour and well being.

The people hailed and trusted, and the so-called leaders, lined their pockets and secured their fortunes. There were power struggles and palace intrigues in abundance while their primary duty of Constitution-making was pushed aside. The country drifted aimlessly from one crisis to another for so many years that the general attitude of the public, out of frustration, came to border on apathy and resignation.

The people became confused as they were caught in the controversies of different systems of life. The sense of direction was befogged. The conflicting ideologies of democracy, socialism and secularism were a natural growth of moral and spiritual values inconsistent with the Islamic way of life. The general lack of feeling for Islamic ideology and the aspirations of the people, which were in keeping with their temperament and genius, once again brought the country on to the brink of disintegration and ruin.

The ideological foundations of the country on which unity and solidarity of Muslims of the two regions of the country could be built and consolidated, received a rude shock. The people of Pakistan drifted away from their common heritage and the chance to evolve a common national character on the only common basis of Islam, was lost once more. The common man was disillusioned and by the late sixties he had little patience and no trust, even among one another.

Still we have lost no opportunity in emphasizing our determination to make Pakistan a strong Fortress and a Citadel of Islam.

In celebration of our 50th National Day -- Golden Jubilee of Pakistan, as the Day of Hope and Prayer for Islamic Renaissance, we must remember our task and aim to achieve the ultimate purpose of Pakistan.

Our main task to the ultimate purpose of Pakistan is yet incomplete. We have a vast and populous territory at our disposal. We are politically free, belonging to the free nations of the world. We are resourceful in men and material. Therefore, we shall join together and with all the strength of our Faith and the Sincerity of our real purpose, we must not doubt our destiny which is Islam and the constitution based on Islamic principles as laid down in Quraan and Sunnah.

May Allah the Merciful give us light and guidance to discover our direction and purposal. Aameen
Yaa Rab-bal-'aalameen

Al-Fiqh Al-Islami

QUESTION & ANSWER

Question : A patient is made unconscious for the purpose of surgical operation in a hospital. During his unconsciousness he misses obligatory Prayers. The question is whether he is required to say the missing prayers when he regains consciousness or not ?

Answer : If the man who is made unconscious for surgical operation, misses five or less than five prayers, it becomes incumbent upon him to say the missing prayers on regaining consciousness. In case he has missed more than five prayers, he is not required to perform them as missed prayers.

AL-SUNNAH

PROPHET MUHAMMAD (*Sallallahu 'alaihi wa sallam*) HIS SERMONS

A prophet is Allah's spokesman unto his creatures. Preaching is part of a prophet's life-time activity whereas oration goes together with preaching. Oratory in its worldly sense means "art of making speeches", and an orator is defined as "an eloquent public speaker". In religion, oration comprises spiritual discourses meant to convey the Divine truth to the listeners ranging from the very illiterate to the highly learned human beings. It has, therefore, to be in plain and effective words capable of attracting and persuading one and all to accept the Divine truth.

In the case of preaching of Muhammad (*Sallallahu 'alaihi wa sallam*) there are two distinct and fundamental differences compared to the apostles of Allah who preceded him. Firstly, his audience was the humanity at large, and not limited merely to a single nation. Secondly, he had to deliver the very last Divine message given and perfected by Allah for the entire mankind, for all time to come. There was no more divine Message to come. There was no next Prophet to follow because of their finality and universality,

the Sermons of Holy Prophet Muhammad (*Sallallahu 'alaihi wa sallam*) have a special import. Undoubtedly, he has delivered the greatest sermons ever given in human history, as we shall see a little later.

Prophet Moses (Musa) *alaihissalaam* had burnt his tongue during childhood. He was, on that account, unable to speak clearly. Let us recall that when he was assigned by Allah the job of carrying the Divine Message to Pharaoh, he prayed to God and sought His assistance in the following words as contained in Quran Majeed:

"He said: 'O my lord, expand my breast and make my task easy for me, and loose the knot of my tongue, (That) they may understand my speech. And appoint for me a minister, from my family -- Aaron, my brother, and gird up my loins by him. And make him share my task -- so that we may glorify You much, And remember You much. Surely, you are watching over us. He said: you are granted your request, O Moses'" (20: 25 - 36).

Prophet Muhammad (*Sallallahu 'alaihi wa sallam*) did not suffer from any lingual impediment like Moses (Musa

alaihissalaam). His being was God's message personified. His breast was wide open to receive and spread God's word. He did not, therefore, need any partner to assist in discharging his Divine duties.

Looking to Jesus Christ (*'Isa alaihissalaam*), we hardly get any correct account of his sermons because they have been mutilated by his disciples or under the name of his disciples. Be it as it may, it is an accepted fact that Jesus Christ (*'Isa alaihissalaam*) himself heralded the dawn of Islam through the prophethood of Muhammad (*Sallallahu 'alaihi wa sallam*).

Almost every tribe in Arabia bragged of its high reputation for oratory, but the Quraysh and the Hawazi enjoyed particular distinction in this regard. Muhammad (*Sallallahu 'alaihi wa sallam*) was a descendant of the Quraysh and had sucked on the breast of one belonging to the Hawazin Tribe.

Muhammad (*Sallallahu 'alaihi wa sallam*) once said:

"I am the most eloquent of all of you, for I belong to the Quraysh and speak the language of Banu Sa'd."

(Banu Sa'd was a branch of Hawazin).

On another occasion, he said: "Of all the Arabs, I am most eloquent of speech "

Yet on another occasion he said: "I have come with words of comprehensive content "

These utterances show the inbuilt self-confidence of Prophet Muhammad (*Sallallahu 'alaihi wa sallam*) Otherwise, he was "un-lettered" in the sense that he underwent no formal schooling, whatsoever, from anybody He did not know how to read. He did not know how to write Allah the Almighty was his sole Teacher Divine Guidance was his only source of Knowledge and Wisdom Quran Majeed says to him:

"And you did not read a Book before this nor did you transcribe it with your right hand; for (only) then these liars might have doubted." (29 48)

"Allah has revealed to you the Book and the wisdom, and taught you what you did not know. Great indeed is God's grace upon you " (4:113).

Let us now turn to the life of Holy Prophet Muhammad (*Sallallahu 'alaihi wa sallam*) to understand how he communicated with the

Continued on Page 47...

WHAT ALLAH TAUGHT TO MAN?

If we examine ourself and the weak body, and then compare our weakness with the other creatures and take into account of our achievements and our victories and successes over other creatures, we are wonder-struck It is a point for consideration that how this model of earth is developed from a dirty drop into a clot of blood, and then into a piece of flesh Again, this flesh is turned into a soft bone which is later enwrapped with flesh This flesh on the bone is again decorated with clean skin and the head, the treasure of wisdom, which is safe-guarded by the fine silky hair and then sent into this world This fact has been clearly described in the following Quranic Verses

"Then We made the drop of sperm a clot of blood, then We made the clot of blood a lump of flesh, then We made bones out of that lump of flesh and dressed the bones with flesh, thereafter We developed it as a new creation So Blessed be Allah, the Best of creators " (23 14)

Not only that, but the tiny creature is provided a nursing mother The mother has been given a heart full of love for bringing up the child and her breast is filled with milk to provide sustenance With these arrangements, the child develops and grows into a youth. This youth not only fights with big and powerful creatures but overpowers them and makes them

obeient and then takes work and labour from them according to his wish and desire He overpowers dreadful elephants and not only uses them for riding but loads them with heavy burdens and then takes them with him according to his desires He overpowers bears, wolves, tigers and lions and so drives them to wag their tails before him When he invades the mountains, he turns them in dust-particles and somewhere he rips open their heart and digs out iron, copper, alluminium, gold, silver, jewels, precious stones, for his use, he does farming on land and plants orchards, he grows corns and various kinds of fruits and vegetables and thus obtains food for himself and his family and his domestic animals, he digs the earth and obtains the great bounties of water, pertroleum and gas from it to run his factories and mechanical vehicles and spreads light all around to fight the darkness of the night Not only this, he-invents aeroplanes and missiles and establishes his authority in the atmosphere, and through these planes, he covers journeys, of months in hours and those of weeks in minutes and reaches from one corner of the world to the other without any difficulty When he turns to rivers and oceans, he acquires fresh meat and fish and then dipping into the bottom of the sea, he collects pearls, corals etc . for his own adornments and

strength. He does not sit idle and continues his endeavours. He makes huge ships and then floats them on the surface of the ocean. Through these huge ships which are like mountains, he sails from one country to another and then circling round the world he exposes his wisdom and authority. This weak and small creature has become so strong and wise that after conquering land, ocean, high mountain, space etc., he is dreaming to inhabit the moon and stars. All this is the kindness and graciousness of the Creator of the world Who brought into being man and the whole universe and then making man his vicegerent he rehabilitated him in the universe.

"Allah is He Who made the sea subservient to you that ships may sail thereon by His command, and that you may seek of His bounty, so that you may be grateful. And made subservient to you whatever is in the heavens and whatever is in the earth, altogether from Him. Surely, in this are of course signs for a people who reflect." (45:12 & 13)

Man actually knows everything about the Creator. His creations and His bounties but he poses as if he has no knowledge of them, and instead of paying his gratitude to Allah,

the Master of the Universe, Who has given him power and wisdom, he boasts with great audacity and speaks out;

"Surely, have been given this on account of a knowledge that I possess." (28:78)

Can man not think that if all these things in the world have been invented and created by him through his wisdom and power, why he fails to save his ships and himself from storm in the sea and floods, and when the weather is rough and wind is blowing hard, why this wise and clever man postpones and cancels the journeys. Had the created things from his wisdom, his firm plans and schemes would not have been unsuccessful. Had he any say in the matter, huge ships and aeroplanes would not have met accidents or crashes and pieces of thousands of passengers would not have spread all around on the land and surface of the sea and they would have been disfigured beyond recognition. The indigence of man in these matters and his compulsion to cancel his firm determination prove that man has created or made nothing from himself, all that he has, is because of the kindness and graciousness of the Creator and Master of the Worlds and even the wisdom and understanding

of man are the bounties from Him. Allah has pointed out about His wisdom in the first revealed Chapter of His Sacred Book, the Quran, in the following words:

"Read, and your Rabb (Guardian-Lord) is Most-Generous, He Who taught (man to write) by the pen -- He taught man what he knew not." (96:3, 4 & 5)

From the above Verse it is clear that whatever knowledge man attains and whatever wisdom he possesses is bounty of Allah and not a property or quality of his own self. He was simply a piece of flesh which was later developed into the shape of a human being and then he was favoured with wisdom and understanding so that he could understand the Truth and obey the Command of Allah and His Prophet. A lover of truth when realises this fact accepts the authority of Allah, his head bows down in obedience, and he believes in His Last prophet Muhammad (Sallallahu 'alaihi wa sallam). He knows that man's salvation in both the worlds lies in acceptance of his prophethood. One who affirmed his prophethood, has found the way for his betterment and prosperity in this world as well as in the Hereafter.

"Our duty is to disseminate His Message."

Ethics of Islam**VIRTUES AND CONDUCT**

Islam is the selected Religion of Allah the Almighty, the Creator of the Universe, the Wise.

It is the only Religion which deals comprehensively with all departments of human life -- both concerning this world and the Hereafter -- and has laid down perfect principles for overall guidance of mankind. Where Islam has discussed its beliefs of Unity and Prophethood, the methods of offering Prayers, Fasts, Zakaat, Hajj, Animal-sacrifice, I'tikaaf, etc., and the laws of agriculture, loan, trust etc., it has also constituted the principles of ethics, good conduct, noble manners, amicable disposition and virtuous character, for the education and guidance of masses. Thus, Islam presents a complete and comprehensive code which leads man in every walk of life through its best and perfect laws and rules. That is why if man sincerely follows them in his practical life, he attains the highest status of humanity, which no one can even touch by any other means.

Not only did the noble ethical principles of Islam decorate the social life of the believers in their lands but they also won for them the hearts of enemies and the people of

vanquished nations.

Once the followers of Islam entered as victor in any land, the land of their bitterest enemy, all malicious propaganda made against them, as a barbarous and cruel people, automatically fell flat and the vanquished nation welcomed them for their good treatment, refined manners, noble conduct, character and toleration. Consequently, those who once abhorred Islam and its followers owing to misgivings and malignant publicity of their leaders shed all their pride and prejudice against Islam and opened their hearts for enlightening them with the Truth of Islam. Thus, the Muslims conquered the countries on one hand and won the hearts of the people on the other.

It was also the ethical richness of Muslims which made the Christian inhabitants of 'Hams' weep and moan at the departure of Muslim troops after a short occupation.

During the caliphate of Hazrat Umar Farooq (*Razi Allahu anhu*) when Syria was conquered, 'Hams', a city near Halab, was also occupied. But, soon after when the Muslims were vacating that city for some strategic reasons, the eyes of Christian inhabitants

were full of tears for their departure. And, when they went away, they prayed for their return as their rulers. By the Grace of Allah, 'Hams' was soon again in the occupation of Muslims to the great relief and peace of the inhabitants of that city.

Contrary to the conquest, achieved by the Muslims, if we see the record of other victor nations, we find a different story. When a nation is conquered, the victor generally celebrates the conquest by mass killings, looting and harassing the people of the vanquished country. Naturally, the people of the defeated nation start their struggle to throw away the yoke of slavery from their necks and to regain their freedom. For that they offer great sacrifices, even their blood. But, this never was the case with the vanquished nation when Muslims conquered their country. The vanquished people never thought of defeat but freedom from the atrocities of their own government and establishment of the rule of justice and peace. In fact, the entry of Muslims in their land meant their own uplift in all walks of life. Consequently, once the Muslims occupied a country, there was no resistance from its people. Neither any struggle started against Muslim victors nor was any attempt made for gaining freedom from the rules

of Muslims. If one thinks over this popularity and honour of the Muslims, he will find that this was all due to their good treatment, noble manners, amicable behaviour and sense of justice and honesty.

The great guide, Hazrat Muhammad (*Sallallahu 'alaihi wa sallam*), a mercy for all creatures, was sent indeed as a beautiful pattern of conduct, and an exalted standard of character to serve as a beacon light for the people of the world throughout the existence of the present universe. The Kind Prophet is a model for the guidance of mankind in every walk of life on one hand and a security for the peaceful and honourable life in the existing world and the Hereafter on the other. One can succeed in seeking the pleasure of Allah only by following the pattern of conduct and noble manners and ethics of the Kind Prophet (*Sallallahu 'alaihi wa sallam*).

The Kind Prophet (*Sallallahu 'alaihi wa sallam*) had said: "I have been sent to perfect the good and nice conduct". He also remarked that "the best among you is he whose conduct is the best". But, what is the good conduct?

About good conduct, we shall first realise that the religion before Allah is Islam. It has come to guide mankind till the Doomsday, and not only do its teachings suit all types

and climes of people but are equally beneficial and advantageous. In the life of this world, men associate with one another and develop friendly and brotherly relations with their fellowbeings. They are inter-dependent on one another in their affairs and, for the satisfaction of their wants and necessities, the help of one another is needed. They also enter into mutual relationship by intermarriages and thus the people are attached with one another. In the life of a chain which binds together with one another, in other words, men develop some rights and privileges on others and vice versa and also duties are fixed on them which they are supposed to discharge in good faith for their mutual benefit. The discharge of the duties and fulfilment of the rights and privileges according to the dictates of Shariah, the kind and honest attitude, the self-tolerance, approbation and good behaviour are known as good conduct or character. All these values of good conduct were symbolised in the person of the Kind Prophet (*Sallallahu 'alaihi wa sallam*), so that people may easily understand and follow them. The Quran says

"You certainly have an excellent example (of conduct) in Allah's Messenger" (33: 21)

Again, the Quran

addressed the Kind Prophet (*Sallallahu 'alaihi wa sallam*) about his ethical perfection and good conduct in the following words.

"And surely, you are of exalted character" (68: 4)

Consequently, the rise of Islam or entrance of the highly arrogant and fastidious Arabs in the fold of Islam was due to the exalted standard of character and beautiful pattern of conduct, with which the person of the Prophet (*Sallallahu 'alaihi wa sallam*) was fully adorned by Allah and which the faithful followed in obedience to the command of Allah and His Prophet. Therefore, those who followed the Prophet (*Sallallahu 'alaihi wa sallam*), developed a character and conduct which brought a change in the life of the ignorant. As a result, soon the robbers became the guides of caravans and the killers of their daughters felt pride in nursing the orphans because of the blessing of good conduct and character.

The Glorious Quran and Traditions of the Prophet (*Sallallahu 'alaihi wa sallam*) have mentioned many virtues of the good conduct. Allah says "Indeed prospered he who purified himself" (91: 9). Man should learn that his success, his prosperity, his salvation etc., depend on the purification of his conduct and character.

Whereas his failure, his decline and his perdition depend on the soiling of his conduct.

The good deeds of man come from the purity of his heart and conduct. Its results in the world are doubled and multiplied by Allah's grace and mercy, but an even greater reward comes from His own Presence. His good pleasures, which bring us near to Him. The Quran states :

"rather if there be a good deed He will increase it two-fold, and by way of His grace He will give a great reward " (4.40).

The pious life of the Prophet (*Sallallahu 'alaihi wa sallam*) is a pattern for our guidance in all walks of life. Therefore, his every action, every deed, every gesture etc., have a full chapter of their own, with many sections dealing with all major and minor aspects of human life. As such, it serves a real guidance in the sense of the word for those who seek the path of Truth for adoring their life, both of this world and of the Hereafter.

**YAQEEEN
INTERNATIONAL**

The gift of good reading the whole year through.

Continued From Page 43

**PROPHET MUHAMMAD
(*Sallallahu 'alaihi wa sallam*)
HIS SERMONS**

people in his multi-functional position of a reformer, a missionary, a preacher, a military commander, a conqueror, and a judge. His assigned function was to guide all the people to the path of Islam. He was not to confine his dialogue to basically simple and righteous persons alone. He had to reach deeper into the mind and heart of evil-doers, mischief-mongers, ill-intentioned, and hypocritical persons who were not receptive, but who nevertheless needed all the more to be pulled out of darkness into the light. Communication by word of mouth was essential for creating correct impressions and suggestions and right ideas in the mind of the masses.

Among the audience of Holy Prophet Muhammad (*Sallallahu 'alaihi wa sallam*) were the arrogant Arabs who were proud of their high attainments in the literary skill and art of speech. Arabic is the richest language in so far as its vocabulary goes. Its diction is full of most delicate nuances. To face these "learned ones", there was the "un-jettered" Muhammad (*Sallallahu 'alaihi wa sallam*)! However, Allah

provided him the gift of outstanding oration. He also taught him how to conduct himself vis-a-vis the opposing and adversary forces.

Quran Majeed says:

"O followers of Islam! you are the best people ever raised for mankind. You enjoin right conduct and forbid what is wrong, and believe in Allah (3-110)

"And we never sent a Messenger except with the speech of his people, so that he may explain (the message) to them" (14:4)

"Invite (them) to the way of your Lord with wisdom and good exhortation and argue with them in (ways) that are the best" (16:125)

"And do not dispute with the people of the Book but in a manner which is better, except (with) such of them as have done wrong" (29:46)

These were the principles laid down by Allah Himself for the guidance of Prophet Muhammad (*Sallallahu 'alaihi wa sallam*)

(to be continued)

**IN READING LIES
WISDOM**

It is said that in reading lies knowledge and in knowledge lies wisdom. Take the first step towards wisdom and subscribe for Yaqeen.

73-SOO-RA-TUL-MUZ-ZAM-MIL

(20 Verses)

INTRODUCTION

Name of Soo-rah : The Soo-rah has been named after the word Al-Muz-zam-mil, used in its first verse. The word means one who has wrapped himself with some garment.

It occurs in the Ahadis that on revelation to the Holy Prophet (*Sallallahu 'alaihi wa sallam*) of the first word of revelation "Read" (i.e. اقْرَأْ) he felt very much frightened and when he came back to his family he asked his wife Hazrat Khadijah (*Razi Allahu anha*) to cover him with some garment. Allah has named this Soo-rah and the next Soo-rah, Al-Mud-das-sir, with reference to the same incident.

It occurs in the narratives that once the infidels of Makkah assembled in their club-house and decided to give the Holy Prophet (*Sallallahu 'alaihi wa sallam*) some nickname. For this purpose they considered many nicknames, viz., كَاهِنٌ (Fortune-teller), سَاحِرٌ (Wizard) and مَجْنُونٌ (Madman). They could, however, not agree on anyone of these nicknames. It appears from some verses of the Holy Quran that they called the Holy Prophet (*Sallallahu 'alaihi wa sallam*) by each of these nicknames on different occasions.

فَتَوَاتَىٰ بِرُكْنِهِ وَقَالَ سِحْرٌ أَوْ مَجْنُونٌ ۝ (سورة الذرية: ٢٩)

But he withdrew in his might and said: A wizard or a madman (51: 39)

فَذَكِّرْ فَمَا أَنْتَ بِنِعْمَةِ رَبِّكَ إِلَّا حِينٌ وَلَا مَجْنُونٌ ۝ (سورة الطور: ٢٩)

Therefore, warn (men). By the grace of Allah, you are neither a fortune-teller nor a madman (52: 29)

It is narrated that when this conspiracy of the infidels came to the knowledge of the Holy Prophet (*Sallallahu 'alaihi wa sallam*), he felt dejected and lay down on his bed wrapped in a garment. Then Allah addressed His beloved Prophet (*Sallallahu 'alaihi wa sallam*) with these words: يَا أَيُّهَا الْمُرْسَلُ ۝ This style of address indicates Divine love and affection for the Holy Prophet (*Sallallahu 'alaihi wa sallam*).

According to some commentators there is an advice concealed in these words for the Holy Prophet (*Sallallahu 'alaihi wa sallam*) that a great responsibility is going to be placed on his shoulders and he has to spend a large part of the night in standing before Allah in prayer, so that with the help of Allah he may be able to acquit himself of his responsibility successfully. The responsibility is, of course, the revelation to the Holy Prophet (*Sallallahu 'alaihi wa sallam*) and the responsibility of conveying the Truth to the people.

Place and time of Revelation : It is one of the earliest Soo-rahs to be revealed in Makkah. The date of the revelation of this Soo-rah may roughly be placed at about 10 to 11 years before the Hijrah.

Subject-matter of the Soorah : This contains an exhortation to the Holy Prophet (*Sallallahu 'alaihi wa sallam*) to prepare himself to bear the heavy burden placed on his head, of conveying the Truth to the servants of Allah for which devoted, sincere nightly prayers are necessary. He (*Sallallahu 'alaihi wa sallam*) should bear patiently the insolence and taunts of the enemies.

There is an emphasis in this Soo-rah on Allah's vengeance on the disbelievers and His Ability to deal with the tyrants with an iron hand.

The Soo-rah also urges the believers to strive hard in the path of Allah (i.e. Jihad), recitation of the Holy Quran, establishing the prayers, paying Zakat (the obligatory alms) and spending money on other charitable purposes and seeking Allah's forgiveness at all times.

SOO-RAH-TUL-
MUZ-ZAM-MIL
REVEALED AT MAKKAH
SECTIONS 2
VERSES 20

SOO-RAH-TUL-
AL-MUZ-ZAM-MIL
MAK-KEEY-YAH
RU-KOO-'AA-TU-HAA 2
AA-YAA-TU-HAA 20

سُوْرَةُ الْمُرْسَلِ
عَشْرُ رُكُوْعٍ

In the name of Allah,
the All-Compassionate,
the Most Merciful

Bis-mil-laa-hir-rah-
maa-nir-ra-heem

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

SECTION 1

RU-KOO' 1

رُكُوْع ١

- | | | |
|---|--|---|
| 1. O you, enwrapped in a garment! | 1. Yāa-aiy-yu-hal-muz-zam-mil | يَا أَيُّهَا الْمُرْسَلُ |
| 2. Stand (to prayer) at night but a little (part of it), | 2. Qu-mil-lai-la il-laa qa-lee-lan- | قُمِ اللَّيْلَ إِلَّا قَلِيلًا |
| 3. A half of it or reduce it a little | 3. niṣ-fa-hōo a-win-quṣ min-hu qa-lee-laa. | نِصْفًا أَوْ انْقُصْ مِنْهَا قَلِيلًا |
| 4 or add to it, and recite the Qur'an in a clear measured tone | 4. Au zid 'a-lai-hi wa rat-ti-lil-qur-aa-na tar-tee-laa. | أَوْ زِدْ عَلَيْهِ وَرَتِّلِ الْقُرْآنَ تَرْتِيلًا |
| 5. Surely, soon We are going to charge you with a Weighty Word. | 5. In-naa sa-nul-qee 'a-lai-ka qau-lan ṣa-qee-laa. | إِنَّا سَنُلْقِي عَلَيْكَ قَوْلًا ثَقِيلًا |
| 6. (Indeed) the rising by night (for prayer) is a stronger way of curbing (the self) and more upright in speech | 6. In-na naa-shi-a-tal-lai-li hi-ya a-shad-du wat-anw-wa aq-wa-mu qee-laa. | إِنَّ نَاشِئَةَ اللَّيْلِ هِيَ أَشَدُّ وَطْأً وَأَقْوَمُ قِيلًا |
| 7 Surely, during the day you have (to attend to) prolonged occupation | 7 In-na ta-ka fin-na-haa-ri sab-han ta-wee-laa. | إِنَّ لَكَ فِي النَّهْلِ سَحَابًا مَدِيدًا |
| 8. And remember the Name of your Rabb (Guardian-Lord) and devote (yourself) to Him with complete devotion | 8. Waz-ku-ris-ma rab-bi-ka wa ta-bat-tal i-lai-hi tab-tee-laa. | وَاذْكُرْ اسْمَ رَبِّكَ وَتَبَتَّلْ إِلَيْهِ تَبْتِيلًا |

- | | | |
|--|---|--|
| 9. (He is) the Lord of the East and the West,
there is no God but He, so take Him as (your) Patron. | 9. <i>Rab-bul-mask-ri-qi wal-magh-ri-bi
lāa i-laa-ha il-laa hu-wa fat-ta-khiz-hu wa-kee-laa.</i> | رَبُّ الْمَشْرِقِ وَالْمَغْرِبِ
لَا إِلَهَ إِلَّا هُوَ فَاتَّخِذْهُ وَكِيلًا |
| 10. And be patient with what they say, and dissociate (yourself) from them with graceful dissociation | 10. <i>Waṣ-bir 'a-laa maa ya-qoo-loo-na wah-jur-hum kaj-ran ja-mee-laa.</i> | وَاصْبِرْ عَلَىٰ مَا يَقُولُونَ
وَاجْزَعْهُمْ فَجْرًا بَجِيلًا |
| 11. And leave Me (to deal) with the beliers, the affluent ones, and respite them awhile | 11. <i>Wa zar-nee wal-mu-kaz-zi-bee-na u-lin-na'-ma-ti wa mah-hil-hum qa-lee-laa.</i> | فَوَرِّني وَالْمُكَذِّبِينَ أُولِي النَّعَةِ
وَمُهِنًا قَلِيلًا |
| 12. Surely, with Us are fetters and Hell Fires, | 12. <i>In-na la-dai-nāa an-kaa-lanw-wa ja-hee-maa.</i> | إِن لَّدَيْنَا أَكْالٌ وَجَحِيمٌ |
| 13. And food that chokes, and painful torment, | 13. <i>Wa ḥa-'ua-man zaa ghuṣ-ṣa-tinw- wa 'a-zaa-ban a-lee-maa.</i> | وَطَعَامٌ أَدْخَسٌ عَذَابًا أَلِيمًا |
| 14. On a day when the earth and the mountains shall quake and the mountains shall become heaps of running sand | 14. <i>Yau-ma tar-ju-ful-ar-du wal-ji-baa-lu
wa kaa-na-til-ji-baa-lu ka-see-bam-ma-hee-laa.</i> | يَوْمَ تَرْجُفُ الْأَرْضُ وَالْجِبَالُ
وَكَانَتِ الْجِبَالُ كَثِيرًا مِّنَ الثُّبُلِ |
| 15. Surely, We have sent to you a Messenger, as a witness over you

as We had sent a Messenger to Pharaoh, | 15. <i>In-nāa ar-sal-nāa i-lai-kum ra-soo-lun s'haa-hi-dan 'a-lai-kum

ka-maa ar-sal-nāa i-laa fir-'au-na ra-soo-laa.</i> | إِنَّا أَرْسَلْنَا إِلَيْكُمْ رَسُولًا شَاهِدًا عَلَيْكُمْ

كَمَا أَرْسَلْنَا إِلَىٰ فِرْعَوْنَ رَسُولًا |
| 16. But Pharaoh disobeyed the Messenger, so We seized him in a dreadful grip | 16. <i>Fa-'a-saa fir-'uu-nur-ra-soo-la fa-a-khaz-naa-hu akh-zanw-wa-bee-laa.</i> | فَعَصَىٰ فِرْعَوْنُ الرَّسُولَ فَأَخَذْنَاهُ أَخْذًا وَبِيلًا |
| 17. How, therefore, will you escape, if you deny the Day which shall turn children grey-headed, | 17. <i>Fa-kai-fa tat-ta-qoo-na in ka-far-tum yau-mainy-yaj-'a-lul-wil-daa-na shee-baa.</i> | فَكَيْفَ تَتَّقُونَ إِن كَفَرْتُمْ يَوْمًا يَجْعَلُ
الْوِلْدَانَ شِيبًا |

18 Whereon the heaven shall split
asunder? His promise must
needs be fulfilled.

18. *As-sa-mā-u mun-fa-ti-rum-
bih. Kaa-na wa'-du-hoo maf-
'oo-laa.*

إِنَّمَا مَنفُطٌ بِهِ كَانَ وَعْدُ مَفْعُوكَ ۝

19 Surely, this is a Reminder,

In-na haa-zi-hee taz-ki-rah.

إِنَّ هَذِهِ تَذَكُّرَةٌ ۝

so he, who wills, may take a
way to his RABB (Guardian-
Lord)

*Fa-man shāa-at-ta-kha-za i-
laa rab-bi-hee sa-bee-laa.*

فَمَنْ شَاءَ اتَّخَذَ إِلَىٰ رَبِّهِ سَبِيلًا ۝

SECTION 2

RU-KOO' 2

رَكُوعٌ ٢

20. Surely, your RABB
(Guardian- Lord) knows that
you stand vigil,

*In-na rab-ba-ka ya'-la-mu
an-na-ka ta-qoo-mu*

إِنَّ رَبَّكَ يَعْلَمُ أَنَّكَ تَقُومُ

nearly two-thirds of the night
and (sometimes) half of it, and
(sometimes) one-third of it,

*ad-naa-min su-lu-sa-yil-lai-li
wa-niṣ-fa-hoo wa su-lu-sa-
hoo*

أَدْنَىٰ مِنْ ثُلُثِي اللَّيْلِ نِصْفَهُ وَثُلُثَهُ

and (also) a group of those
who are with you

*wa-tāa-i-fa-tum-mi-nal-la-
zee-na ma-'ak.*

وَطَائِفَةٌ مِنَ الَّذِينَ مَعَكَ

And Allah determines the
measures of the night and the
day

*Wal-laa-hu yu-qad-di-rul-lai-
la wan-na-haar.*

وَاللَّهُ يُقَدِّرُ اللَّيْلَ وَالنَّهَارَ

He knows that you cannot
determine (the length of) it

'A-li-ma al-lan-tuh-ṣoo-hu

عَلِمَ أَنَّ لَنْ تُخَصِّرَهُ

so He turned kindly towards
you (to reduce it),

fa-taa-ba 'u-lai-kum

فَتَابَ عَلَيْكُمْ

hence recite from the Qur'an
what is easy for you

*faq-ra-oo maa ta-yas-sa-ra
mi-nal-qur-aan.*

فَأَقْرَأُوا مَا يَسَّرَ مِنَ الْقُرْآنِ

He knows that some of you
may be ailing,

*'A-li-ma an-sa-ya-koo-nu
min-kun-mar-daa,*

عَلِمَ أَنَّ سَيَكُونُ مِنْكُمْ مَرْضَىٰ

While others may be
traversing the land in search
of Allah's bounty,

*wa aa-kha-roo-na yad-ri-boo-
na fil-ar-di yab-ta-ghoo-na
min faḍ-lil-lau-ki*

وَأُخَرُونَ يَصْرِفُونَ فِي الْأَرْضِ يَبْتَغُونَ
مِنْ فَضْلِ اللَّهِ

and still others may be fighting in the cause of Allah.	<i>wa aa-kha-roo-na yu-qaa-ti- loo-na fee sa-bee-lil-lank.</i>	وَأَمْرُونَ يُقَاتِلُونَ فِي سَبِيلِ اللَّهِ
So recite from it what is easy (for you);	<i>Faq-ra-oo maa ta-yas-sa-ra min-hu.</i>	فَاقْرَأْ وَامَّا تيسَّرَ مِنْهُ
and keep up SALAAT (prayer) and pay ZAKAAT (the obligatory charity), and contribute for Allah's sake a goodly contribution	<i>Wa a-qee-mus-sa-laa-ta wa aa-tuz-za-kaa-ta wa aq-ri-dul-laa-ha qar-dan ha-sa-naa.</i>	وَأَقِمِ الصَّلَاةَ وَآتِ الزَّكَاةَ وَاقْرَأْ بِاللَّهِ قَرْضًا حَسَنًا
And whatever you forward of good, for yourself,	<i>Wa maa tu-qad-di-moo li-an- fu-si-kum-min khai-rin</i>	وَمَا تَقْدِمُوا إِلَّا أَنْفُسَكُمْ مِنْ خَيْرٍ
you shall find that with Allah (and) it will be better and greater in recompense	<i>ta-ji-doo-hu 'in-dal-laa-hi hu-wa khai-ran-wa a'za- ma aj-raa.</i>	تَجِدْهُ عِنْدَ اللَّهِ هُوَ خَيْرٌ وَأَعْظَمُ أَجْرًا
And seek forgiveness of Allah	<i>Was-tagh-fi-rul-laah.</i>	وَأَسْتَغْفِرُ اللَّهَ
Surely, Allah is All-Forgiving, All-Compassionate	<i>In-nal-laa-ha gha-foo-rur-ra- heem.</i>	إِنَّ اللَّهَ غَفُورٌ رَحِيمٌ

COMMENTARY

VERSES 1-4 : Addressing the Holy Prophet (*Sallallahu 'alaihi wa sallam*) with the most affectionate words يَا أَيُّهَا الْمُرْسَلُ (O wrapped one in a garment), Allah commands His beloved Prophet, Muhammad (*Sallallahu 'alaihi wa sallam*), to keep vigil in the nights, except a small part thereof. It may be half the night or a little more or less than half, according to convenience. This recitation must be in measured rhythmic tones and not hurriedly. It is necessary to let the impact of the Divine Word descend deep into the recesses of the heart. The reference seems to be to the recitation of the Quran with a distinct and clear accent in the Tahajjud Prayer, to let the holy words have their full impact on the heart.

VERSES 5-9 : Allah says that He is very soon going to throw on the shoulders of the Holy Prophet (*Sallallahu 'alaihi wa sallam*) a weighty word, in the form of the verses of the Holy Quran. Weighty, indeed, they are! Allah has mentioned this point in His Book as under -

وَأَتَيْنَاهُمُ الْإِيمَانَةَ عَلَى السَّمُوتِ وَالْأَرْضِ وَالْجِبَالِ فَأَبَيْنَ أَنْ يَحْمِلْنَهَا
وَأَشْفَقْنَ مِنْهَا وَحَمَلََهَا الْإِنْسَانُ ۖ سُوْرَةُ الْاَحْزَابِ : ٧٢

We did, indeed, offer the Trust (Al-Amanat) to the heavens and the Earth and the mountains but they refused to undertake it, being afraid thereof, but man undertook it (33 72)

In order to prepare the Holy Prophet (*Sallallahu 'alaihi wa sallam*) for the great burden (the Trust) of the Revelation, Allah has advised him to keep vigil on nights, as these night hours are conducive to deeper and lasting impressions on the heart and are more effective in attracting Allah's pleasure during His remembrance. It also clears the mind and strengthens the tongue for better and perspicuous speech

Vigils at night were also necessary, because the Holy Prophet (*Sallallahu 'alaihi wa sallam*) had to attend to many other items of work concerning worldly affairs and the propagation of the Faith during the Day time. He (*Sallallahu 'alaihi wa sallam*) has, therefore, been asked with emphasis to devote himself to the Remembrance of his Lord with sincere and keen attention of mind and soul -- the Lord of the East and the West, the Sole Master of the entire Universe and the only Defender against enemies and calamities of all sorts. He Alone is Worthy of worship, devotion, and trust, as there is no god other than He

VERSES 10-11 : The All-Knower and All-Aware knew very well -- and Who can know things better than He -- that the infidels of Makkah drowned deep in polytheism and idolatry would become very hostile to the Prophet (*Sallallahu 'alaihi wa sallam*) and his weak and ill-equipped Companions (*Razi Allahu anhum*) and this would cause the latter irritation, frustration and despondency and this would, in turn, disturb the Divine Programme of spreading the light of Islam far and wide. He is, therefore, advising the Holy Prophet (*Sallallahu 'alaihi wa sallam*), and his companions to bear the hardships, taunts and jeers of the opponents with patience and perseverance without setting themselves in opposition to the enemies. They are being advised to part with them and keep themselves away from them in a peaceful and gentle parting without bringing themselves in direct conflict with the enemies. This is because Allah knew very well that better sense would soon prevail upon the minds of these deniers and they would ultimately enter the fold of Islam and become soldiers of Islam and this is what actually happened

There is a great wisdom in this advice which is worth adoption in our day-to-day dealings with our fellow men by quietly putting up with frictions and differences and preventing them from turning into long-drawn murderous enmity

Allah did not mean that He would leave the deniers in their opposition and tyranny against the Muslims. In the next verse, Allah promises in clear words that these well-to-do and affluent repudiators "have been allowed a little respite (in the life of this world) and Allah will deal with them with an iron hand very soon". In other words, if they do not come to the right path, their punishment shall begin on their departure from the short-lived life of this world.

VERSES 12-14 : These verses describe the instruments of torture available in Hell for punishing the disbelievers, e.g. fetters and raging fire, and unpalatable and disgusting food. The punishment will commence in the Day of Resurrection when the earth and the hills shall rock and roll and the mountains shall be crushed and become heaps of running sand. The Holy Quran is full of detailed descriptions of the terrible punishment of the Hereafter reserved for deniers and disbelievers

VERSES 15-16 : Addressing the people of Makkah, Allah says We have sent to you a Messenger (i.e. Muhammad – *Sallallahu 'alaihi wa sallam*), so that he may be a witness to your deeds and doings just as He had sent Moosa (*alaihis salaam*) to Pharoah as a witness, but the latter rebelled against the Messenger of Allah and Allah seized him with a severe seizure. That Pharaoh and his hosts were drowned in the Red Sea is known to everybody and it has become a chapter of history.

There are many other verses in the Holy Quran in which it has been said that the Holy Prophet (*Sallallahu 'alaihi wa sallam*) shall be a witness to the deeds and doings of his Ummah -- believers or unbelievers. The verses are 2:143, 4:159, 16:89, 22:78, etc. In these verses it has been said, *inter alia*, that the Messenger "shall be a witness on you". Some people twist the interpretation of these verses and argue that as the Messenger will be *شَهِيدٌ* (witness), so he is *حَاضِرٌ* (present everywhere) and *نَاطِلٌ* (seeing every thing). They argue that unless a man sees something he cannot be a witness to it, but it is incorrect to argue in this way by dissociating the verses from their relevant contexts and antecedents.

VERSES 17-18 : Then the heavens will be rent asunder and there shall be no protector for anyone other than Allah. The events of the Day of Judgement will be so terrible that children shall turn grey out of terror. Allah's promise which the unbelievers were discarding as a lie will be fulfilled before their eyes.

VERSES NO. 19 : Allah has mentioned these facts to serve as a Reminder, so that he who so desires may take the straight path of Allah.

VERSE. NO. 20 : This closing verse is very important, because the command to keep vigil in night up to one half or a little more or less than that which was imposed in the beginning has been abrogated by this verse. Allah Who alters the lengths of the Days and the Nights from season to season exempted his servants from this obligation, as they could not discharge it because among them would be sick persons, those wandering about in search of sustenance or taking part in Jihad. So the obligation of night vigil was lifted from them and it was left to their sweet will to recite the Quran and offer the Tahajjud Prayer as convenient to them.

Emphasis has, however, been laid that they must establish the obligatory prayers regularly, pay the Zakat and spend money in charity for the sake of Allah. Whatever good deeds you do here will be credited to your account in the Hereafter in a much better and multiplied ratio. After having complied with these injunctions you should remain seeking Allah's forgiveness, because He is Oft-Forgiving and All-Compassionate.

There is a clear indication in these closing words of this verse that, however much a man exerts himself in his duty to Allah, he cannot do full justice to the task without Allah's help and mercy and will need His forgiveness at every step.

"Allah knows the best"

وَاللَّهُ أَعْلَمُ بِالْمَقَابِلِ

Morals contained in the Soorah

After doing full justice to the obligatory and essential religious duties as ordained by Almighty Allah, a servant of Allah should try his best to avail himself of the sacred and serene hours of the night after midnight to recite the verses of the Holy Quran in the Tahajjud Prayer. This part of the night is best for the acceptance of supplications.

(البقية من الصفحة ٣٧)

نعمان جبا على مد حاجته بما تقيضه علينا أعمالنا حتى يتفرغ لعبادته . فقال عليه السلام : « كلكم خير منه » ، أى لأنكم تعملون وهو لا يعمل .

الحديث القدسي : « يقول الله عز وجل : ثلاثة أنا خصمهم يوم القيامة وعد منهم رجلا أستاذجر أجيرا فاستوفى منه ولم يعطه أجره » . وهو يدعو كذلك الى التعجيل بأداء الأجر وفى هذا يقول عليه السلام « أعطوا الأجير أجره قبل أن يجف عرقه » .

وعلى أساس هذه النظرة المقدسة التى ينظر بها الاسلام الى العمل الانسانى وثمرات الجهود ، يقدر الاسلام حق العامل فى ملكية أجره . فهو يدعو الى الوفاء به ، وينذر من يحوّل حابه بحرب من الله ورسوله .

وكما يؤدى العمل الى ملكية الأجر ، فإنه يؤدى أحيانا الى ملكية الأحيان نفسها التى يجرى عليها العمل ، ومن ذلك ملكية الفرد لما يحميه من أرض موات وملكته لما يصيده من صيد برى وبحرى ، وذلك بالشروط والقيود المفصلة فى كتب الفقه الاسلامي .

وفى هذا يقول عليه السلام فيما يحكيه عن ربه فى

الرأى والعفاف

روى أبو داود والنسائى عن عائشة رضى الله عنها ، أن رسول الله ﷺ قال :

« إذا أراد الله بالأمير خيراً جعل له وزير صدق ، إن نسى ذكره به ، وإن ذكر أهانه ، وإذا أراد الله به غير ذلك جعل له وزير سوء ، إن نسى لم يذكره ، وإن ذكر لم يمه » .

وقال بعض الحكماء : موقع الوزير من الملك . موقع الملك من العامة ، وكما أن السلطان إذا صالح صلحت الرعية ، وإذا فسد فسدت الرعية ، فكذلك الوزير إذا صالح صلح الملك ، وإذا فسد فسدت الملك . . .

وفى كلية ودمية : لا يصالح السلطان إلا بالوراء والأعوان ، ولا الوزراء والأعوان إلا بالمودة والنصيحة ، ولا المودة والنصيحة إلا بالرأى والعفاف (بدائع السلك فى طبائع الملك)

وَقَفَّأَ اللَّهُ لِمَا يَحِبُّ وَيُرْضَى

عَلَى حَبِيبِكَ خَيْرَ الْخَلْقِ كُلِّهِمْ
يَكُلُّ هَؤُلَاءِ مِنَ الْأَهْوَالِ مُقْتَحِمِ

يَا رَبِّ صَلِّ وَسَلِّمْ كَاثِرًا أَبَدًا
هُوَ الْحَبِيبُ الَّذِى تُرْجَى شَفَاعَتُهُ

يده ولن يغلق دونه باب ما دام قد عرف ربه واستجاب
لندائه الكريم (وأنى لفغار لمن تاب وآمن وعمل صالحاً ثم
أعتدى) .

التوبة المقبولة :

ان أبواب التوبة تظل مفتوحة ما لم تبلغ الروح
الحلقوم ويحضر الانسان أجله ويحين حينه وحينئذ لا تقضى
التوبة ولا تنفيذ لأنها تأخرت عن وقتها المطلوب ولحظتها
الموحية بالرحمة والقبول .

على أنه يجب أن يكون راسخاً في الذهن أن الله القادر
العظيم لم ولن يحل العلاقة به من الأمور التي تحكمها
الأهواء وتوجهها الأغراض .

فقد صان قدره وحصنه حدوده أن تكون في متناول
العبد بفتحها متى شاء ويعود عنها اذا شاء دون رغبة في
خير أو رهبة من شر .

مثل هذا لم يتشرب قلبه صفو الايمان ولم يستقر
منه نور اليقين فقراه على حالة مضطربة اذا راقى له
المعصية سعى اليها واذا مل عنها أو يأس من ادراكها ركن
الى التوبة مدعياً أنه قد أقام وأتاب وما هو الا متحضر
لفرصة نواتيه أو مناسبة تأتيه فيعود الى ضلاله ويعيش
تبعاً لهواه .

التوبة بين الله تعالى وبين عبده :

التوبة كلمة جامعة لمعنيين يختلفان باختلاف المصدر
الذي تقع منه فقد تقع التوبة من المولى على عبده وقد تقع
من العبد الى مولاه فاذا وصف بها العبد فالمعنى أن العبد
بتوبته رجع الى ربه لأنه بمعصيته كان كالمغارب من ربه
الآتين عن سيده الشارد عن ساحة مولاه وخالفه فاذا تاب
فقد رجع عن هربه الى ربه وآب الى سيده بعد اغراض
عنه وخروج عن حدوده التي رسمها له خالفه وحصنه
الذي أواه اليه .

واذا وصف بها المولى تبارك وتعالى فالمعنى أنه رجع
على عبده برحمته وفضله .

ولذا كان حرف العدى في المصدرين يختلف فقيل
في العبد تاب الى ربه واذا نسب الى الحق عز وجل قيل
تاب على عبده .

وذلك كما يفارق الرجل خدمة رئيسه فيقطع الرئيس
معرفة عنه ثم يراجع خدمته فيقال : فلان عاد الى الأمير
والأمير عاد عليه باحسانه ومعرفة . وهه المثل الأعلى
وهو العزيز الحكيم .

تشابه وتلازم

مثل السلطان كالطبيب ، ومثل الرعية كالمرضى ، ومثل الوزير كالسفير بين المرضى
والأطباء ، فإن كذب السفير فقد بطل التدبير ، وكما أن السفير إذا أراد أن يقتل أحداً من المرضى
وصف للطبيب تقيض دائه ، فإذا سقاه الطبيب على صفة السفير هلك العليل ، كذلك الوزير ينقل
الملك ما ليس في الرجل فيقتله . . . (سراج الملوك للطرطوشي)

التوبة والإذابة وسيلة وغاية

— فضيلة الشيخ محمد عبد الواحد أحمد —

أن الاسلام وهو دين الله الخالد والخالص . يستهدف دائماً تكامل الانسان وتناسقه بين جواهره ومجبره ، وشكله ومظهره فإذا كان يجب من أهله نظافة المظهر ووصاة الصورة وحسن السمك وجهاء الوجه فإنه يجب وبالدرجة الأولى أن تتألق روحه ويتألق وجدانه وينطف صميره وتظهر مشاعره لتتسنى نفسه وحسه ويتحدوا في الغاية والوسيلة ليستطيع أن يؤدي رسالته في هذه الحياة مطمئن النفس مستقر الخطو ثابت القلب .

أبواب رحمة وقبوله وأحاطه بسياج من الأمن والطمانية ما دام قد استوفى شرائط التوبة وأركانها ووقف مسترحاً ربه مستعظفاً إياه معلناً بلسان الاعتذار ودوام الاستغفار أنه لا ملجأ له إلا مولاه ولا عاصم له إلا عفوه ورضاه .

أن الله جلا جلا له أن يخلق بابه دون احد ولن يرد انساناً مد إليه يده يطلب عفوه ومغفرته ورحمته .

أن الله تبارك وتعالى أرحم بعباده من الوالدة بولدها — وأرحم بهم من أنفسهم ومن هذه الرحمة أن يعد عباده بطرق الخير ويوفد الر — كما أقر حدوداً بنمى أن يقف العبد وراها حنرا أن يقع فيها أن تفتنه النفس فيخضع لها وجعل حقوقاً له حل جلا له دين في عنق كل مكلف وحقوقاً لعباده تستقيم على رعايتها حياة الانسان على مجتمعه الذي يتعايش معه .

من تعدى حدود الله واقتحم حماها وتكر لحقوق عباد الله وهو الكفيل عنهم الحفيظ عليهم وسقط في مهاوى المعاصي من الامراط أو التفریط وضعف أمام توازع النفس ووسوسة الشيطان فان يد الله تظل مبسوطة اليه وبانه يظل مفتوحاً أمام عينيه كما تظل دعوته له موجهة اليه بالاقبال سايه والوقوف بين يديه ولن يقبض الله عنه

واذا كانت أسباب الجمال الظاهري والكمال الخلقى سريرة لكل راغب بما شرع من وسائل .

فان التوبة من أجل الوسائل وأصدقها لتقوم النفس داخلها وتستخرج غيبها ويواعث المراقفها حتى اذا برت وحات مما يشينها أقامت التوبة من الصبر الاسالى النفس حارساً يظلمها اذا عمت وينبهها اذا عمت لمكرها اذا نسيت .

ان الانسان الحق هو الذى يستيقظ ضميره ويتحرك به ويحيا وجدانه بعد طول سبات وجود فؤاد ربه مستجيب لدعوته بدوام عبادته ويستعمره ويتوب اليه

ان الخالق جل وعلا هو الأعلم بالخلق . أعلم بهم أنفسهم . أحاط بعوامل الهدى ودواعي الضلال التي ر في حياة الانسان ومن لطف الله خلقه وحببه لهم أن لم فهم ضعفهم وقدر ظروفهم وأخطاهم وأتاح لمن ت بشريته نورانته فوق في المعصية أن يتحلل منها زع عنها وأن يظهر صحيفته من ظلم العصبية وظلالها ح لهم أبواب التوبة وتديم اليها ودعاهم لها ودعاهم لها وهو الذى يقبل التوبة عن عباده ويعفو عن ثباته نعم فان من أقبل على الله أقبل الله عليه ومنع له

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

بَلِّغْ الْعِلْمَ بِكَمَالِهِ كَشَفِ الدُّجَى بِجَمَالِهِ
حَسَنَتْ جَمِيعُ خِصَالِهِ صَلُّوا عَلَيْهِ وَآلِهِ

اللَّهُمَّ صَلِّ عَلَى سَيِّدِنَا مُحَمَّدٍ وَآلِهِ وَعِزِّهِمْ بِعَدَدِ عِلْمِهِمْ وَتَعَالَى عِلْمُهُمْ

الاسلام يحث على العمل الانساني

— الدكتور علي عبد الواحد والي —

لما كان الانتاج لا يتوقف على رأس المال الممثل في الملكية فحسب ، بل يتوقف كذلك على العمل الانساني ولما كان فقراء الناس ودهاؤهم لا يملكون الا قواهم الجسمية والعقلية ، وليس لهم من رهوس الأموال الا ما يستطيعون بذله من مجهود ، لذلك يقدر الاسلام العمل الانساني ، ويحيطه بحماية لا تقل في قوتها عن حمايته للملكية ورأس المال .

فلاسلام يحرم العمل الانساني ايا كان نوعه ما دام داحلا في نطاق الأعمال المشروعة ويحث عليه ويعمل من شأنه ، يقول الله تعالى في كتابه الكريم : « هو الذي جعل لكم الأرض ذابلا ، فامشوا في مناكبها وكاوا من رزقه » وبأمر القرآن الكريم المؤدين للصلاة الجمعة الا يطول مكثهم في المسجد ، وأن يصرفوا الى أعمالهم عقب انتهائهم من اداء الفريضة وما يتصل بها من سنة وختم للصلاة . فيقول : « يا أيها الذين آمنوا اذا نودى للصلاة من يوم الجمعة فاسموا الى ذكر الله وذروا البيع . ذلكم خير لكم ان كنتم تعلمون ، فاذا قضيت الصلاة فانتشروا في الأرض وابتغوا من فضل الله . . . »

لما كان الانتاج لا يتوقف على رأس المال الممثل في الملكية فحسب ، بل يتوقف كذلك على العمل الانساني ولما كان فقراء الناس ودهاؤهم لا يملكون الا قواهم الجسمية والعقلية ، وليس لهم من رهوس الأموال الا ما يستطيعون بذله من مجهود ، لذلك يقدر الاسلام العمل الانساني ، ويحيطه بحماية لا تقل في قوتها عن حمايته للملكية ورأس المال .

فلاسلام يحرم العمل الانساني ايا كان نوعه ما دام داحلا في نطاق الأعمال المشروعة ويحث عليه ويعمل من شأنه ، يقول الله تعالى في كتابه الكريم : « هو الذي جعل لكم الأرض ذابلا ، فامشوا في مناكبها وكاوا من رزقه » وبأمر القرآن الكريم المؤدين للصلاة الجمعة الا يطول مكثهم في المسجد ، وأن يصرفوا الى أعمالهم عقب انتهائهم من اداء الفريضة وما يتصل بها من سنة وختم للصلاة . فيقول : « يا أيها الذين آمنوا اذا نودى للصلاة من يوم الجمعة فاسموا الى ذكر الله وذروا البيع . ذلكم خير لكم ان كنتم تعلمون ، فاذا قضيت الصلاة فانتشروا في الأرض وابتغوا من فضل الله . . . »

بل لقد اجاز الاسلام مباشرة اعمال التجارة وما

(متبع على الصفحة ٤٠)



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الاسلام يحمى العمل الانساني:

- الاسلام يحترم العمل الانساني ايا كان نوعه ما دام اذاعلا في نطاق الأعمال المشروعة .
- قال صلى الله عليه وسلم : ما اكل أحدكم طعاما قط خيرا من عمل يده .



التوبة والإنابة وسيلة وغاية:

- قال تعالى : هو الذى يقبل التوبة عن عباده ويعفو عن السيئات .
- ان أبواب التوبة تظل مفتوحة ما لم تبلغ الروح الحقوم ويحضر الانسان أجله . . .

Yaqeen

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THE RELIGION OF ISLAM	33
HOLY PROPHET MUHAMMAD (<i>Sallallahu 'alaihi wa sallam</i>) HIS LIFE IN LINES	36
ISLAMIC UNIVERSITY FOR GIRLS TO BE SET UP IN INDIA	37
PURIFICATION OF HEART (TAHARAT QALBI)	38
TO MAKKAH BY RAIL	39
MOSQUES IN CHINA	39
MUSLIMS IN SWITZERLAND	39
QUR-AAN MAJEED ARABIC TEXT, ITS TRANSLITERATION, TRANSLATION AND COMMENTARY INTO ENGLISH. PART 27, CHAPTER 55, SOO-RAH-TUR-RAHMAN , VERSES 19 TO 78 (COMPLETED)	17

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Bis-mill- lla-hir-rah- man nir- ra- heem.

In the name of Allah, the All Compassionate, the Most Merciful

QUR-AAN AND SUNNAH

Indeed, the Best Word is the Word of Allah (i.e. Qur-aan-e-Majid) and the Best Guidance is Sunnah of the Holy Prophet Muhammad (Sallallahu-'alaihi-wa-sallam). And the Best deeds are those declared definite and imperative (according to Qur-aan and Sunnah). And the Worst deeds are those invented by man himself (as part of Religion) and all such self-invented formulations are Innovations (*Bid-'at*) and every Innovation (*Bid-'at*) leads a man to Eternal Hell-Fire.

And who is more excellent in speech than the one who calls towards Allah while he himself does righteous deeds and says: Admittedly I am from the obedient ones (*Muslims*). (Al-Qur-aan 41:33)

Explanatory Note:-

Whoever invites people towards Allah deserves great honour and is worthy of being listened to. His words are held in the highest esteem as evidenced below:-

- That he calls people to Allah (the 'Truth of Allah') without involving his 'self', in any way.
- Every deed of his is based on Righteousness showing no divergence between his preaching and his conduct (i.e. his own words and actions), and
- He asserts himself as a Muslim, meaning that he associates himself with the 'Will of Allah', as if he is the full embodiment of Islam, as ordained by Him (Allah) and adopted by His Prophet Muhammad (Sallallahu-'alaihi-wa-sallam).

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Bis-mil-laa-hir-rah-maa-nir-ra-heem
In the name of Allah, The All-Compassionate, the Most-Merciful

THE RELIGION OF ISLAM

Islam stands for a religion preached by Hazrat Muhammad (*Sallallahu 'alaihi wa sallam*), the Prophet of Islam and practised by a large section of mankind all over the world. It preaches the Oneness of Almighty Allah and propounds a code of Morals and Behaviour as a means of salvation

Islam suggests more than a system of theology. It stands for a distinctive civilization and a socio-economic order based on a form of practical theology

Islam is conceived by an ordinary person as the name of his religion and as such comprises a system of life, guiding its followers individually and collectively, binding its members into a fraternity which transcends the boundaries of language, race, colour and social traditions. It is an order that regulates the relations among men and women from the point of view of their world welfare, besides regulating the relations of the individual to the concept of Oneness of Allah

BELIEFS :

Islam is based on five basic principles called Beliefs

- | | |
|--|--|
| 1) Belief in Allah | 2) Belief in the Prophets |
| 3) Belief in the Angels | 4) Belief in the Revealed Books of Allah |
| 5) Belief in the Last Day and Life-after-death | |

Belief in Allah is the most fundamental principle of Islam. Among other features, the institutions that stand out are Prayer, Fasting, Zakat and Hajj

Broadly speaking, Islam can be seen as a religious movement, which changed the destinies of many nations and ushered in a particular type of civilization. Islam proved to be a unifying force among different grounds

The reason of this cultural unity lies in the inherent force of the Islamic teachings, particularly the concept of Oneness of Allah and the unity of mankind and the adaptability of Islam both to the Oriental and Occidental streams of thought

Islam means peace and tranquility, and includes a sense of total and permanent reliance on Allah

The message of Islam was revealed by Allah to mankind through His last Prophet Muhammad (*Sallallahu 'alaihi wa sallam*).

Islam is not just a religion, it is a living form and expression, a complete and practical Deen.

Islam implies basic adherence to Allah's command in every sphere of life

The fundamental characteristic of Islamic thought is an irreversible bond of unity among the members of the community

Islam aims to fashion one's entire life according to the principles of individual and collective behaviour revealed by Allah and does not confine itself to the private life of the individual alone.

Islam does not admit any separation between religion and politics. It wants to conduct politics in accordance with the guidance provided by religion.

The success of Islam has been primarily due to three things viz ,

- a) The high ideals it has set before its followers**
- b) The extreme simplicity and practical value of its basic requirements of Faith and practice**
- c) The flexibility with which its principles and teachings could be applied to the solution of every day problems of life**

Islam provides a philosophy of life and develops an attitude of mind which ensures a balanced development of all the aspects of life and fulfilment of all lawful urges of man. Unlike other religions, Islam demands no superficial adherence from its followers. It calls for a total revolution in human life

Belief in Islam is not a mere metaphysical conception, nor is it a jumble of empty words. It is a dynamic belief, a revolutionary doctrine and a historical force. It endows life with a lofty purpose. It enables man to live with dignity.

Belief in Revelation, and the spiritual peace which comes from submission to Allah, is expressed in daily life by obeying His Commands and avoiding that which He has forbidden.

Islam is more than a creed, it is a culture and a way of life. The rapid spread of Islam is, to a great extent, due to its complete practicality and its promise of balanced life to its followers

ARTICLES OF FAITH

The Articles of Faith are the following :

1. Testimony of the Faith, the "Shahaadah".
2. Five times daily prayers "Salaat".
3. Fast of Ramadaan "Saum".
4. The "Zakaat".
5. Pilgrimage, the "Hajj", and
6. "Jihad" in the way of Allah

Islam teaches the purest form of Monotheism and regards polytheism as the deadliest sin.

The fundamentals of Islam are that man is a creature of Allah, and as such, he must obey the Command of Allah, his Creator, of his own free will, consent and clear understanding. Among all the creations of Allah, man is the only creature who has been given the will and the mind -- the power to think, the knowledge of good and bad. He has also provided with every guidance to follow what is good and reject what is bad. The real achievement of human life, therefore, is the reward for that good which is possible only through complete obedience. Thus total submission to the will of Allah is the basic aim of Islam.

Quraan Majeed says that Allah created men and jinn so that they may serve Him.

Man is subjected to two fundamental relations: that of man to man and the other that of man to Allah. The real aim and object of man in Islam is that both these aims should be governed by the Commands of Allah, and not by one's own selfish motives.

Islam does not debar any body from taking part in the general activities of the human life. From the Islamic point of view, all activities of human life should be followed with a view to earning the pleasure of Allah. Islam presents for mankind an equitable and complete system of life for which it exalts the human spirit and prescribes ethical principles for man.

Islam is a religion of peace and goodwill, of civilization, of culture and human emancipation. Islam and progress are closely related. Islam guarantees progress to its followers in life.

Islam seeks perfection of man in all the aspects of life, -- spiritual and the material well-being and total welfare of mankind.

The most significant feature of the Islamic ideals is the progressive view of life. It is a part of the Muslim's faith that Allah sent His Prophets to every people and in every age, to affirm the Truth taught by their predecessors and carry the developments of religious thought a step further relating to temporary needs of progress, until the advent of Allah's Last Prophet Muhammad (*Sallallahu 'alaihi wa sallam*), through whom the Deen was perfected.

AL-SUNNAH**THE HOLY PROPHET MUHAMMAD
(*Sallallahu 'alaihi wa sallam*) HIS LIFE IN LINES****His First Forty Years :**

The name of the last of the Holy Prophet was Muhammad (*Sallallahu 'alaihi wa sallam*) It was proposed by his grand-father and his mother had suggested Ahmad He is known in the world as Muhammad (*Sallallahu 'alaihi wa sallam*) and in the heavens as Ahmed In Tourat (the Torah) he is called Muhammad and in Injeel (the Bible) his name appears as Ahmed

Parents :

His father was Abdullah, son of Abdul Muttalib bin Hashim bin 'Abdi Munaf bin Qasi His mother was Amina bint Wahab bin 'Abdi Munaf bin Zehra bin Kalaab bin Marrah bin Ka'b bin Loi His maternal grandmother was Barrah and his great grand-mother was Ummi Habib.

Birth :

He was born in the spring of 571 C.E., April the 22nd, that is, Monday the 12th. of Rabi'ul Awwal, in the early hours of the morning (Some jurists report 8th and same 9th. of Rabi'ul Awwal) Allah knows better He was the only child of his parents Monday is of special significance as the conferment of Prophethood, Hijra (migration) and demise also took place on this day He lost his father before he was born. After a week of his birth he was given to the

custody of Halima Sa'dia and he spent his first five years in her charge in a desert village When he returned to his mother he lost her very soon, that is, when he was only six His grandfather, who looked after him with great affection, passed away within the next two years -- that is, when he was eight years old

Marriage :

First marriage at 25 with Hazrat Khadija bint Khuwailid aged 40 and a widow

Social Service Award :

At the age of 30 years he was conferred with common consent the title of Al-Ameen and when 33, he was unanimously selected by the tribes as their Spokesman and Arbitrator

Search for Spiritual**Emancipation :**

When 35, he seriously took to introspection, prayer and meditation for spiritual peace

Prophet & His Mission as the Last Messenger of Allah :

Revelation came to him at the age of 40 with the first verses of Sura Iqra' -- Chapter No 96 The same year he won over 52 converts to the Faith Amongst the men, the first was Hazrat Abu Bakr, among the ladies it was Hazrat Khadija bint Khuwailid and

amongst the boys Hazrat Ali (*Razi Allahu anhum*). Among the slaves Zaid bin Harsa was the first to embrace Islam

Years of Prophethood :

2nd Year : The beginning of Da'wah (Call to Islam) and preaching of Islam openly

3rd Year : The famous sermon on the mount

4th. Year : The command to give the Message to his near and dear ones

5th. Year : Migration of a batch of Muslims to Habsha

6th. Year : Hazrat Hamza (Prophet's uncle) and Hazrat 'Umer the two great sons and stalwarts of Islam enter the fold of Islam

7th. Year : Total boycott by the Quraish and their associates of all the Muslims who were forced to take refuge in the valley of Sha'b Abu Talib

10th. Year : The end of boycott. Hazrat Khadija and Hazrat Abdul Muttalib pass away Journey to Taif.

11th. Year : Six men from Yasrib (Madinah) embrace Islam

12th. Year : The Ascension to heavens, twelve from Medinah embrace Islam

13th Year : Seventy two persons from Madinah embrace Islam

From the Hijra to the end of his earthly life :

1st. Year : Meesaq-i-Madinah, an agreement between Muslims — Ansars and Muhajirs -- with the pagan tribes, the Jews and the Christians, to establish law and order, peace and security in the city.

2nd. Year : Battle of Badr, Command for Fasting in Ramadan. Celebration of 'Id-ul-Fitr and 'Id-ul-Azha.

3rd. Year : Battle of Uhud.

4th. Year : Prohibition against liquor and all other intoxicants -- Treacherous killing of Qaris (reciters of Quran) by bani 'Aamir.

5th. Year : Battle of the Trench -- Command for observance of measures of modesty by women

6th. Year : Peace of Hudaibia and -- Baiti Rizwaan.

7th. Year : Conquest of Khyber Letters to contemporary monarchs inviting them to Islam

8th. Year : Conquest of Makkah and Battle of Mauta Battle of Hunain, Battle of Tabook

9th. Year : Pilgrimage of Muslims to Makkah Arrival of deputations from different lands.

10th. Year : The last pilgrimage and the historic sermon

11th. Year : Terminal illness at the age of 63 and departure from this life Inna lillaahi wa inna ilaihi raje'oon.

To conclude we may add that no one today, not even the greatest detractors of the Holy Prophet (*Sallallahu 'alaihi wa sallam*), can unless they are totally ignorant, challenge the statement that he revolutionised all aspects of life, individual and collective He made man familiar with his Maker, changed the illiterate into highly educated people, thieves and brigands into upright men fully conscious of human rights, turned barbarians into civilised beings, abolished class distinctions, established a classless society in which master and slave dined at the same table and dressed in like clothes, and put an end to the idolatry of desires, personal wealth, accumulation of capital and misappropriation of funds

(To be continued)

**ISLAMIC UNIVERSITY
FOR GIRLS TO BE
SET UP IN INDIA**

Haiderabad (India): The Nizamiah Islamic Organisation will establish an Islamic university for girls here along with a network of Islamic schools, its Chairman Sheikh Akbar Nizamuddin Sabri announced.

He said the organization will also set up an Islamic Research Centre and a Printing Press

The Chairman said the organization is planning to establish a Qur'an Tafsir (interpretation) Home, a Conference Hall and a Hadith Home

According to him the organization will organize a number of scholarly seminars on the rights of woman in Islam, Islam and sciences and Islam and medicine It will also organize an Islamic Book Fair

At present, more than 2000 male and female students are studying in the schools of the organization So far, more than 150,000 students have graduated from the schools of this organization after studying Islamic subjects Courtesy DA'WAH.

ISLAMIC MYSTICISM**PURIFICATION OF HEART (Taharat Qalbi)**

Islam puts man in an honourable and exalted position. In Quran Majeed Allah says:

"We have indeed created man in the best of moulds.. ." (96:4).

At another place while the Almighty Creator calls to evidence His mighty works in the scheme of nature He has also sworn by the soul and the perfection and order given to it Allah says in Quran Majeed

"And the NAFS (man), and as (He) proportioned it .. ." (91:7).

It will be evident that the Creator created the Soul and gave it order, proportion and perfection to be able to adapt itself to face particular circumstances under which it has to live.

In other words, in fact man's "SELF" (heart) is, a clean mirror. But the pressing needs of life, its unending problems and his untiring struggle to seek their solutions most often tend to defile man's heart. In the course of his conscious life, man is bound to pay heed to three obligations, namely -

1. Obligation to Allah, the Creator and Sustainer
2. Obligation to mankind

3. Obligation to his own "Self" (heart).

During his incessant struggle for existence, man often ignores to fulfil these obligations, wholly or partly. He cannot easily maintain an equilibrium in this behalf. In case of a perfect equilibrium maintained by him in fulfilling all the obligations, the mirror of his heart remains meticulously clean, otherwise it becomes dusty.

The heart of the Prophets, (*alaihi-mus-salaam*), without distinction, always remained clean like a crystal because they were ever so mindful of their duties towards their Creator, that towards fellow-mankind, and towards their own "Self". In fact every shortcoming in fulfilling these obligations turn the mirror of man's heart rusty.

Man's constant effort to keep his heart clean from all blemishes and rusty spots with diligence, is called Purification of Heart or *Tazkiyah-i-Nafs* in the terminology of Islamic mysticism. This point is lucidly appreciated by Allah in the Quran:

"Surely prosperous is he who purified (himself). And

truly, he failed who corrupted it (the NAFS)* (91:9-10)

Not only that, Allah has endowed man's heart with those noble qualities which enable him to distinguish between the good and the bad. Almighty Allah says

"Then he inspired it (the NAFS) with (the sense of) its wickedness and its piety" (91:8)

This is the reason why man's heart occasionally pricks and he feels pangs of his conscience when he, knowingly or unknowingly, fails to fulfil any of his assigned obligations. If ever a man commits any sin or crime, perpetrates aggression or cruelty against anyone, or teases, or utters slander in order to tarnish somebody's social image, or injures his feeling, surely the heart of such a person becomes polluted. This aspect may be understood by the sin as defined by the Holy Prophet Muhammad (*Sallallahu 'alaihi wa sallam*):

"Sin is that which prickles your heart"

It means that, if committed by a sensible man, sin prickles his heart, Islam teaches us that a man who tacitly hears the call of his conscience and makes efforts to

rectify any wrong that he has committed, and resolves not to do it again, does purify his heart. This effort on his part is Purification of Heart.

The purport of this discourse is to stress that man's heart, for some reason or the other, might become polluted. His constant attention is therefore required to keep it clean. This effort comprises Purification of Heart. This act of man is so liked by Allah that He has included it as one of the duties of the Prophets. This is the reason why the Last of His Prophets, Muhammad (Sallallahu 'alaihi wa sallam), has taught his followers specifically the ways of purifying their heart. In order, therefore, to keep our heart clean from all blemishes and pollutions, he has taught us to seek Allah's forgiveness and His Grace. In the terminology of Islam this act is called Istighfaar, about which the Holy Prophet (Sallallahu 'alaihi wa sallam) said:

"I offer Istighfaar for one hundred times every day"

It may, however, be understood that sins except Kufr or deliberate disobedience of Allah, committed by man may be forgiven by Allah at His Will, if implored by man, but the sins committed by man against man

or mankind will never be forgiven by Allah unless the aggrieved man or the people against whom the aggression, is committed, forgives the sinner. This is what the Apostle has repeatedly emphasised.

Therefore, for a Muslim it is imperative that he protects others from the venom of his tongue and pen and from the misuse of his hands, thought and action, or else the mirror of his heart will not be cleaned. Purification of heart not only cleans the pollution of his heart but it also reminds that he will not, in future, usurp the rights and property of others, nor injure their feelings, nor harm their body and reputation etcetera.

This Purification of the Self or the power of Self-Accountability, endowed to man by Allah, determines the excellence or superiority of his station and dignity vis-a-viz the rest of the creation.

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TO MAKKAH BY RAIL

Riyad: The Saudi Authorities are discussing plans to link the Holy City of Makkah with the King Abdul Aziz International Airport in Jaddah with an efficient railway system or a tunnel to make the pilgrim route an efficient one. Currently all pilgrims arriving at Jaddah are transported by buses. Saudi Communication Minister, Dr Nasser Al-Saloum hinted at the possibility with regard to the new pilgrim facility.

MOSQUES IN CHINA

At present there are about 43,000 mosques in China. Besides the mosques, there are various Islamic associations, institutions and religious colleges. The oldest association in the country is the Advancement Association of the Chinese Muslims which was set up in 1909. This association has 3,000 branches throughout China.

MUSLIMS IN SWITZERLAND

At present there are more than 75,000 Muslims in Switzerland, of which 5,000 are Swiss Muslims. Islam first came to Switzerland in the year 400 Hijrah. In 1391 H the Islamic Foundation was set up in Geneva. Besides a big mosque, the centre houses an Islamic school and a library.

CHAPTER 55

SOO-RA-TUR-RAHMAAN

(Continued from June 22, 1997 Issue)

SECTION 1 (Cont.)

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

رکوع (منہج)

- | | | |
|--|--|--|
| <p>19. He let forth two waters,
flowing to meet;</p> | <p>19. <i>Ma-ra-jal-bah-rai-ni yal-ta-qi-yaan.</i></p> | <p>مَرَجَ الْفُجَيْنِ يَلْتَقِيَنِ ۝</p> |
| <p>20. Between them is a barrier
which they do not encroach.</p> | <p>20. <i>Bai-na-hu-maa bar-za-khul-laa-yab-ghi-yaan.</i></p> | <p>بَيْنَهُمَا بَرْزَخٌ لَا يَبْغِيَنِ ۝</p> |
| <p>21. So, which favours of your
RABB (Guardian-Lord) will
you both deny ?</p> | <p>21. <i>Fa-bi-aiy-yi aa-lāa-i rab-bi-ku-maa tu-kaz-zi-baan.</i></p> | <p>فَبِأَيِّ آلَاءِ رَبِّكُمَا تُكَذِّبِينَ ۝</p> |
| <p>22. Pearls and coral-stones come
forth therefrom</p> | <p>22. <i>Yakh-ru-ju min-hu-mal-lu'-lu-u' wal-mar-jaan.</i></p> | <p>يَخْرُجُ مِنْهُمَا اللُّؤْلُؤُ وَالْمَرْجَانُ ۝</p> |
| <p>23. So, which favours of your
RABB (Guardian-Lord) will
you both deny ?</p> | <p>23. <i>Fa-bi-aiy-yi aa-lāa-i rab-bi-ku-maa tu-kaz-zi-baan.</i></p> | <p>فَبِأَيِّ آلَاءِ رَبِّكُمَا تُكَذِّبِينَ ۝</p> |
| <p>24. And to Him belong the boats
raised aloft

in the sea like mountains</p> | <p>24. <i>Wa la-hul-ju-waa-ril-mun-sha-aa-tu

fil-bah-ri kal-u' -laam.</i></p> | <p>وَلَهُ الْجَوَارِ الْمُنشَآتُ

فِي الْبَحْرِ كَالْأَعْلَامِ ۝</p> |
| <p>25. So, which favours of your
RABB (Guardian-Lord) will
you both deny ?</p> | <p>25. <i>Fa-bi-aiy-yi aa-lāa-i rab-bi-ku-maa tu-kaz-zi-baan.</i></p> | <p>فَبِأَيِّ آلَاءِ رَبِّكُمَا تُكَذِّبِينَ ۝</p> |

SECTION 2

RU-KOO' 2

رکوع ۲

- | | | |
|--|--|---|
| <p>26. All that is on it (earth) is to
perish,</p> | <p>26. <i>Kul-lu man 'a-lai-haa faa-ninw-</i></p> | <p>كُلُّ مَنْ عَلَيْهَا فَانٍ ۝</p> |
| <p>27. and will abide (for ever) the
Face (Presence) of your
RABB (Guardian-Lord),
Ma-jestic and Munificent.</p> | <p>27. <i>wa yab-qaa waj-hu rab-bi-ku
zul-ja-laa-li wal-ik-raam.</i></p> | <p>وَيَبْقَى وَجْهُ رَبِّكَ ذُو الْجَلَالِ وَالْإِكْرَامِ ۝</p> |
| <p>28. So, which favours of your
RABB (Guardian-Lord) will
you both deny ?</p> | <p>28. <i>Fa-bi-aiy-yi aa-lāa-i rab-bi-ku-maa tu-kaz-zi-baan.</i></p> | <p>فَبِأَيِّ آلَاءِ رَبِّكُمَا تُكَذِّبِينَ ۝</p> |

- | | | |
|---|--|---|
| 29. Seeks from Him (his need - His bounty) whosoever is in the heavens and the earth. | 29. <i>Yas-a-lu-hoo man fis-sa-maa-waa-ti wal-ard.</i> | يَسْأَلُهُ مَنْ فِي السَّمَوَاتِ وَالْأَرْضِ |
| Every moment He is in a glorious business. | <i>Kul-la yau-min hu-wa fee sha'n.</i> | كُلُّ يَوْمٍ فِي شَأْنٍ ۝ |
| 30. So, which favours of your RABB (Guardian-Lord) will you both deny ? | 30. <i>Fa-bi-aiy-yi aa-lāa-i rab-bi-ku-maa tu-kaz-zi-baan.</i> | فَمَا بَى الْآءِ رَبِّكُمَا تَكْذِبُنِ ۝ |
| 31. Soon shall We attend to your reckoning, you two burdened ones. | 31. <i>Sa-naf-ru-ghu la-kum aiy-yu-has-sa-qa-laan.</i> | سَنَفْرُغُ لَكُمْ أَيَّةَ الثَّقَلِ ۝ |
| 32 So, which favours of your RABB (Guardian-Lord) will you both deny ? | 32. <i>Fa-bi-aiy-yi aa-lāa-i rab-bi-ku-maa tu-kaz-zi-baan.</i> | فَمَا بَى الْآءِ رَبِّكُمَا تَكْذِبُنِ ۝ |
| 33 O you tribes of JINN and Men, if you can break out | 33. <i>Yaa-ma'-sha-rul-jin-ni wal-in-si i-nis-ta-ta'-tum an tan-fu-zoo</i> | يَا مَعْشَرَ الْجِنِّ وَالْإِنسِ
إِذَا اسْتَطَعْتُمْ أَنْ تَنْفُذُوا |
| of the bounds of the heavens and the earth, then break out | <i>min uq-taa-ris-sa-maa-waa-ti wal-ar-di fan-fu-zoo.</i> | مِنْ أَقْطَارِ السَّمَوَاتِ وَالْأَرْضِ فَانْفُذُوا |
| you cannot break out save with (Our) authority | <i>Laa tan-fu-zoo-na il-laa bi-sul-taan.</i> | لَا تَنْفُذُوا إِلَّا بِأَسْطُنِ ۝ |
| 34 So, which favours of your RABB (Guardian-Lord) will you both deny ? | 34. <i>Fa-bi-aiy-yi aa-laa-i rab-bi-ku-maa tu-kaz-zi-baan.</i> | فَمَا بَى الْآءِ رَبِّكُمَا تَكْذِبُنِ ۝ |

COMMENTARY

VERSES 19-25 : In these verses Allah points out the wonders of the oceans which He has created. He let two seas flow freely, yet when they meet each other their waters remain distinct in taste and quality as though there was some barrier between the two, keeping the two waters separate from each other. Out of these seas are obtained precious pearls and corals which are used as gems. Then follows the refrain. And His are the ships sailing smoothly, lofty as mountains. This is followed by the refrain.

VERSES 26-30 : All that is on the earth is to perish and meet its death. There are other verses declaring that death is inevitable for every one and none can escape it.

"Every soul has to taste death." (21:35) (سورة الانبياء: ٣٥) **كُلُّ نَفْسٍ ذَائِقَةُ الْمَوْتِ**

أَيْنَ مَا عَمِلُوا آثَرًا نَكْمًا الْمَوْتُ وَنُكِّنْتُمْ فِي بُرُوجٍ مُّشِيدَةٍ

"Wherever you may be, death will overtake you, even if you are in the fortified towers." (4:78)

Only the majestic and gracious Face of your Lord shall abide forever. All that is in the heavens and the earth beg of Him their boons Allah appears in a new splendour every day Verses 27 and 29 are followed as usual by the refrains.

VERSES 31-32 : Addressing mankind and Jinn both, Allah tells these two species that He will soon become Free to deal with them It does not mean that Allah is too busy at the moment to subject them to reckoning. It means that Allah has pre-determined a time for every thing and it is not His way to go back on the programme determined by Himself in advance This has been explained in many verses Only one of them is cited below .

كُنَّا لَا مُلْكًا سَبَقَتْ مِنْ رَبِّكَ إِلَى آجَلٍ مُّسَمًّى لَّفَعْنَا إِلَهُمْ (سورة النور : ٣٢-٣١)

".....And had not a word preceded from your Rabb (Creator and Sustainer) (respiteing them) until a stated term, of course it would have been decided between them....." (42:14)

The verse is followed by the usual refrain

VERSES 33-34 : Allah says that neither mankind nor Jinn can penetrate through the regions of the heavens and the earth. Allah challenges them that they can never do this but with His help and authority So far as getting out of the heavens and the earth is concerned the meaning is obvious Allah's Sovereignty embraces every thing. Had there been two gods, it would have been possible for any one to leave one sovereignty to take refuge with the other but this is not possible

Modern commentators think that Verse No 33 refers to man's conquest of space that has been achieved in the near past and it may be possible for men, Jinn or both to penetrate deep right to the farthest depths of the earth. In so far as the Jinn are concerned, the meaning of the verse is quite true even today It is said that the Jinn have been enabled by Allah to penetrate into any heights in the space and any depths far deep into the earth. The famous French surgeon, Mauris Bucaille, has written in his book, The Bible, the Qur-aan and Science

There can be no doubt that this verse indicates the possibility that man will one day achieve what we today call (perhaps rather improperly) the conquest of space One must note that not only does the text of the Qur-aan predict penetration through the regions of the Heavens but also the Earth, i e the exploration of the depths.

The words **إِلَّا بِإِذْنِ اللَّهِ** (except with some authority -- and that is, indeed, Allah's authority), amply prove that the Qur-aan is the actual words of Allah and not any thing other than a Divine Composition. If this verse had not been qualified with these words, the enemies of Islam would have attributed falsehood to the Qur-aan, saying : See, the Qur-aan says that it is not possible to penetrate the Heavens and the Earth but man with the help of Science has reached the Moon Thus, this verse contains a clear reference to the help of science and that is the word **مُسْكِنًا** used in this verse

35. Shall be sent on you clear flames of fire
 35. *Yur-sa-lu 'a-lai-ku-maa shu-waa-zum-min-naa-rinw-wa nu-haa-sun fa-laa tan-ta-si-raan.*
 وَمِنْكُمْ عَلَى شَرِيطٍ مِنْ نَارٍ وَنَحَاسٍ فَلَا تَنْتَحِرُونَ ۝
36. So, which favours of your RABB (Guardian-Lord) will you both deny?
 36. *Fa-bi-aiy-yi aa-lāā-i rab-bi-ku-maa tu-kaz-zi-baan.*
 فَمَا بَيِّ الْأَرْبَابِ كَذَّبْتُمْ ۝
37. And when the sky splits asunder
 37. *Fa-i-zan-shaq-qa-tis-sa-māa-u*
 وَإِذَا الشَّقَقَاتُ الشَّقَقَاتُ
 and turns crimson like tainted hide
fa-kaa-nat war-da-tan kad-di-haan.
 فَكَانَتْ زُرْدَةً كَالذِّهَانِ ۝
38. So, which favours of your RABB (Guardian-Lord) will you both deny?
 38. *Fa-bi-aiy-yi aa-lāā-i rab-bi-ku-maa tu-kaz-zi-baan.*
 فَمَا بَيِّ الْأَرْبَابِ كَذَّبْتُمْ ۝
39. Then on that day shall not be questioned
 39. *Fa-yuu-ma-i-zil-lau yus-a-lu*
 فَيَوْمَئِذٍ لَا يُسْأَلُ
 about his sins man, nor JINN
'an-zam-bi-hee in-sunw-wa laa jāann.
 عَنْ ذُنُوبِهِمْ اِنْسٌ وَارْجَانٌ ۝
40. So, which favours of your RABB (Guardian-Lord) will you both deny?
 40. *Fa-bi-aiy-yi aa-lāā-i rab-bi-ku-maa tu-kaz-zi-baan.*
 فَمَا بَيِّ الْأَرْبَابِ كَذَّبْتُمْ ۝
41. The sinners shall be recongnised by their faces,
 41. *Yu'-ra-ful-muj-ri-moo-na bi-see-maa-hum,*
 يَعْرِفُ الصَّيِّمُونَ بِسِيمَتِهِمْ
 and be seized
fa-yu'-kha-zu
 فَيُؤْخَذُ
 by the forelocks and the feet.
bin-na-waa-see wal-aq-daam.
 بِالْوَأَصْلِ الْأَقْدَامِ ۝
42. So, which favours of your RABB (Guardian-Lord) will you both deny?
 42. *Fa-bi-aiy-yi aa-lāā-i rab-bi-ku-maa tu-kaz-zi-baan.*
 فَمَا بَيِّ الْأَرْبَابِ كَذَّبْتُمْ ۝

43. (Look!) this is the Hell which 43. *Haa-zi-hee ja-han-na-mul-la-tee* هَذِهِ جَهَنَّمُ الَّتِي
- the sinners used to deny *yu-kaz-zi-bu bi-hal-muj-ri-moon.* يَكْذِبُ بِهَا الْيَحْيِيُّ مَوْنٌ ۝
44. They shall wander round 44. *Ya-too-foo-na bai-na-haa* يَطُوفُونَ بَيْنَهَا
- between that (Hell Fire) *wa bai-na ha-mee-min aan.* وَبَيْنَ جَمْعٍ لَهَا ۝
- 45 So, which favours of your 45. *Fa-bi-aiy-yi aa-lāā-i rab-bi-ku-maa tu-kaz-zi-baan.* فَيَايَا آلَ رَبِّكُمَا تُكَذِّبَنِ ۝
- RABB (Guardian-Lord) will you both deny ?
- SECTION 3** **RU-KOO' 3**
46. And for him who fears facing 46. *Wa li-man khaa-fa ma-qaa-ma rab-bi-hee jan-na-taan.* وَلِمَنْ خَافَ مَقَامَ رَبِّهِ جَنَّاتٍ ۝
- his RABB (Guardian-Lord), there will be two gardens (of 'ADAN and NA'EEM)
- 47 So, which favours of your 47. *Fa-bi-aiy-yi aa-lāā-i rab-bi-ku-maa tu-kaz-zi-baan.* فَيَايَا آلَ رَبِّكُمَا تُكَذِّبَنِ ۝
- RABB (Guardian-Lord) will you both deny ?
- 48 Both (gardens) abounding in 48. *Za-waa-tāu af-naan.* ذَوَاتَا أَفْنَانٍ ۝
- branches.
49. So, which favours of your 49. *Fa-bi-aiy-yi aa-lāā-i rab-bi-ku-maa tu-kaz-zi-baan.* فَيَايَا آلَ رَبِّكُمَا تُكَذِّبَنِ ۝
- RABB (Guardian-Lord) will you both deny ?
50. In both of them are two 50. *Fee-hi-maa 'ai-nua-ni taj-ri-yaan.* فِيهِمَا عَيْنِي تَجْرِي ۝
- springs flowing
51. So, which favours of your 51. *Fa-bi-aiy-yi aa-lāā-i rab-bi-ku-maa tu-kaz-zi-baan.* فَيَايَا آلَ رَبِّكُمَا تُكَذِّبَنِ ۝
- RABB (Guardian-Lord) will you both deny ?
- 52 In both of them will be fruits 52. *Fee-hi-maa min kul-li faa-ki ha-tin zau-jaan.* فِيهِمَا مِنْ كُلِّ فَاكِهَةٍ زَوْجَيْنِ ۝
- of every kind in pairs.

53. So, which favours of your
RABB (Guardian-Lord) will
you both deny ?

53. *Fa-bi-aiy-yi aa-lāā-i rab-bi-
ku-maa tu-kaz-zi-baan.*

لَا إِلَهَ إِلَّا اللَّهُ رَبُّكَ

54. (They will be) reclining upon
couches

54. *Mut-ta-ki-ee-na 'a-laa fu-ru-
shim-*

مُسْتَكِينِينَ عَلَى مَنَاطِدٍ

lined with silk brocade;

*ba-tāā-i-nu-haa min is-tab-
raq.*

بَطَائِنُهُمْ مِنْ اسْتَبْرَقٍ

and the fruit of the gardens
hanging low.

Wa-ja-nal-jan-na-tai-ni daan.

وَجَنَّاتُ الْجَنَّةِ تَنْبُتُ فِيهَا

55 So, which favours of your
RABB (Guardian-Lord) will
you both deny ?

55. *Fa-bi-aiy-yi aa-lāā-i rab-bi-
ku-maa tu-kaz-zi-baan.*

فَمَا بَىٰ آلَاءِ رَبِّكَ تَكْذِبُونَ

56. Therein are maidens of
modest glances,

56. *Fee-hin-na qaa-si-raa-tut-tar-fi*

فِيهَا بَنَاتٌ طُرْفُهُنَّ يُدْرِكُنَّ

touched them neither any man
before them nor JINN

*lam yat-miā-hun-na in-sun
qab-la-hum wa laa jāānn.*

لَمْ يَطْمِئِنَّ إِلَيْهِنَّ قَبْلَهُمْ وَلَا جَانٌّ

57. So, which favours of your
RABB (Guardian-Lord) will
you both deny ?

57. *Fa-bi-aiy-yi aa-lāā-i rab-bi-
ku-maa tu-kaz-zi-baan.*

فَمَا بَىٰ آلَاءِ رَبِّكَ تَكْذِبُونَ

58 As if they were rubies and
coral-stones

58. *Ka-an-na-hun-nal-yaa-qoo-
tu wal-mar-jaan.*

كَأَلَمْ يَكُنْ لَهَا قَبْلُ الْمَرْجَانُ

59. So, which favours of your
RABB (Guardian-Lord) will
you both deny ?

59. *Fa-bi-aiy-yi aa-lāā-i rab-bi-
ku-maa tu-kaz-zi-baan.*

فَمَا بَىٰ آلَاءِ رَبِّكَ تَكْذِبُونَ

60 Is the reward of goodness
anything, but goodness ?

60. *Hal ja-zāā-ul-ih-saa-ni il-lal-
ih-saan.*

هَلْ جَزَاءُ الْإِحْسَانِ إِلَّا الْإِحْسَانُ

61 So, which favours of your
RABB (Guardian-Lord) will
you both deny ?

61. *Fa-bi-aiy-yi aa-lāā-i rab-bi-
ku-maa tu-kaz-zi-baan.*

فَمَا بَىٰ آلَاءِ رَبِّكَ تَكْذِبُونَ

62 And besides these two, there
are two other gardens.

62. *Wa min doo-ni-hi-maa jan-
na-taan.*

وَمِنْ دُونِهِمَا جَنَّتَيْنِ

- | | | |
|---|--|--|
| 63. So, which favours of your RABB (Guardian-Lord) will you both deny ? | 63. <i>Fa-bi-aiy-yi aa-lāā-i rab-bi-ku-mau tu-kaz-zi-baan.</i> | فَيَايَ الْآءِ رَبِّكُمَا تَكْذِبِينَ ۝ |
| 64. They are dark-green (with foliage). | 64. <i>Mud-hāam-ma-taan.</i> | مُدَّهَا مَتْنِينَ ۝ |
| 65. So, which favours of your RABB (Guardian-Lord) will you both deny ? | 65. <i>Fa-bi-aiy-yi aa-lāā-i rab-bi-ku-maa tu-kaz-zi-baan.</i> | فَيَايَ الْآءِ رَبِّكُمَا تَكْذِبِينَ ۝ |
| 66. In both of them are two bubbling springs. | 66. <i>Fee-hi-maa 'ai-naa-ni naq-daa-kha-taan.</i> | فِيهِمَا عَيْنَيْنِ تَصَاحَتَيْنِ ۝ |
| 67. So, which favours of your RABB (Guardian-Lord) will you both deny ? | 67. <i>Fa-bi-aiy-yi aa-lāā-i rab-bi-ku-maa tu-kaz-zi-baan.</i> | فَيَايَ الْآءِ رَبِّكُمَا تَكْذِبِينَ ۝ |
| 68. In (both of) them are (all kinds of) fruits, date-palms and pomegranates | 68. <i>Fee-hi-maa faa-ki-ha-tunw-wa nakh-lunw-wa rum-maan.</i> | فِيهِمَا فَاكِهَةٌ وَنَخْلٌ وَرُمَّانٌ ۝ |
| 69. So, which favours of your RABB (Guardian-Lord) will you both deny ? | 69. <i>Fa-bi-aiy-yi aa-lāā-i rab-bi-ku-maa tu-kaz-zi-baan.</i> | فَيَايَ الْآءِ رَبِّكُمَا تَكْذِبِينَ ۝ |
| 70. In them are good and comely (maidens). | 70. <i>Fee-hin-na khai-raa-tun hi-saan.</i> | فِيهِنَّ خَيْرٌ مِّنْ حَسَانٍ ۝ |
| 71. So, which favours of your RABB (Guardian-Lord) will you both deny ? | 71. <i>Fa-bi-aiy-yi aa-lāā-i rab-bi-ku-maa tu-kaz-zi-baan.</i> | فَيَايَ الْآءِ رَبِّكُمَا تَكْذِبِينَ ۝ |
| 72. Houries cloistered in tents (HOURIES - the fair damsels of Paradise endowed with the ideal attributes of beauty, charm and virtue) | 72. <i>Hoo-rum-maq-ṣoo-raa-tun fil-khi-yaam.</i> | حُورٌ مَّقْصُورَاتٌ فِي الْخِيَاوِ ۝ |
| 73. So, which favours of your RABB (Guardian-Lord) will you both deny ? | 73. <i>Fa-bi-aiy-yi aa-lāā-i rab-bi-ku-maa tu-kaz-zi-baan.</i> | فَيَايَ الْآءِ رَبِّكُمَا تَكْذِبِينَ ۝ |

74. Touched them neither any man before them nor JINN.	74. <i>Lam yat-mis-hun-na in-sun qab-la-hum wa laa jaann.</i>	لَمْ يَطْمِسْهُمْ إِنْسٌ قَبْلَهُمْ وَلَا جَانٌّ
75. So, which favours of your RABB (Guardian-Lord) will you both deny ?	75. <i>Fa-bi-aiy-yi aa-lāa-i rab-bi-ku-maa tu-kaz-zi-baan.</i>	فَمَا بِيَ الْآلَاءِ رَبِّكَ تَكْذِبُونَ
76. (They will be) reclining upon green cushions and rich carpets of beauty	76. <i>Mut-ta-ki-ae-na 'a-laa raf-ra-fin khuḍ-rin-wa wa 'ab-qa-reey-yin ḥi saan.</i>	مُتَّكِئِينَ عَلَى زُرْقٍ خَضِي وَعَبَقَرِي حُصَانٍ
77 So, which favours of your RABB (Guardian-Lord) will you both deny ?	77. <i>Fa-bi-aiy-yi aa-lāa-i rab-bi-ku-maa tu-kaz-zi-baan.</i>	فَمَا بِيَ الْآلَاءِ رَبِّكَ تَكْذِبُونَ
78. Blessed is the name of your RABB (Guardian-Lord), (the Lord) of Majesty and Munificence.	78. <i>Ta-baa-ra-kas-mu rab-bi-ka zil-ja-laa-li wal-ik-raam.</i>	تَبَارَكَ اسْمُ رَبِّكَ ذِي الْجَلَالِ وَالْإِكْرَامِ

COMMENTARY

VERSES 35-36 : A flame of fire and a (flash of) molten brass will be sent to these two species of Jinn and Men. These seem to refer to the inescapable and indefensible punishment of the Hereafter, even though it may also be interpreted to refer to the severity of heat and heat strokes with which sometimes humanity is afflicted in this world as well. As usual the verse is followed by the refrain meaning, "So, which favours of your RABB (Guardian-Lord) will you both deny ?"

A question arises as to what occasion is it to speak of favours when this verse is holding out the threat of punishment. The scholars say that this too contains a favour in that it serves as a warning to the people to take advice and atone for their sins.

VERSES 37-45 : These verses, interspersed with four refrains (فَمَا بِيَ الْآلَاءِ رَبِّكُمْ تَكْذِبُونَ) speak of the horrors and chastisements of the Hereafter. On the Day of Judgement the heavens will split asunder become rosy like red hide on that day neither Jinn nor Men will be interrogated about their sins. Verses No 78 of Soorah No.28 Al-Qasas also makes a similar statement (وَلَا يُسْأَلُ عَنْ ذُنُوبِهِمُ الْمُجْرِمُونَ) The criminals will not be questioned about their sins. As against this there are verses saying

".....And certainly you will be questioned about what you used to do....". (16:93)

(Completed)

القرآن والسنة دستور الاسلام

لقد أبد الله رسوله الأسمى العظيم ، بالقرآن المجيد ، فإنه لا يأتيه الباطل من بين يديه ولا من خلفه تنزيل من حكيم حميد ، وكما جعله معجزة باقية بقاء الزمان ، لتكون آية في كل آن ، جعل لرسوله حق بيان مجمله بسبته ، وهو في كلنا الحالين (وما ينطق عن الهوى إن هو إلا وحي يوحى علمه شديد القوى) .

فإذا قرأت القرآن والسنة وجدت مناهج سديدة ، يسعد بها البشر في كل أمة وفي كل عصر ، ووجدت نصوصاً مرنة صالحة للاجتهاد الذي شرعه الله للناس ، وفق ضوابط يعرفها العلماء بأصول الفقه ، فمن اجتهد في دائرتها وأخطأ فله أجر ، ومن اجتهد وأصاب فله أجران ، وحين شرع لهم الاجتهاد منهم من القول بالرأى والهوى حتى لا يتهودوا مقاعدتهم من النار ، فلا بد من رجوع المجتهد إلى النصوص في الكتاب والسنة ، ثم إلى الاجماع والقياس على ماوردت فيه النصوص ، لوجود العلة المشتركة بين

(بقية من صفحة ٤٩)

عن سلام بن مسكين عن سليمان بن حل الرقي قال قلت لعن هذه الآية لنا يا ابا سعيد كما كانت لبني اسرائيل فقال اي والذي لا اله غيره كما كانت لبني اسرائيل وما جعل دماء بني اسرائيل اكرم حل الله من ومائتا وقال الحسن البصري فكأنما قتل للناس جميعا قال وزرا ومعها ما فكأنما احيا للناس جميعا قال اجرا . وقال الامام

المقيس والمقيس عليه ، ولن تجد أمراً يجحد في الناس على امتداد الزمان ، إلا وجدت أصلاً فيها تقدم بعطيك الحكم المطبوع الذي يرفع عن الأمة الحرج ، وكل من خرج عن مناهج السلف الصالح في استنباط الأحكام فهو مبتدع وصاحب هوى ، ولو اتسع المقام لبينا للناس المنهاج السوي في الاجتهاد كما سار عليه الأولون .

لقد تضمن الاسلام قوانين رائعة في التعامل مع الخلق والخلق ، تحل بها مشكلات البشرية في العقيدة والمعاملات ومناهج سديدة في السلوك والأخلاق ، وكل ذلك جاء به رجل عرف بالصدق والأمانة ، أي لا يعرف القراءة والكتابة ، نشأ بين أمة أمية ، مؤيد بمعجزة باقية بقاء الزمان ، فلا يسع المتصف العاقل إلا أن يؤمن به نبيا ورسولا عظيما ، وبما جاء به شرعة ومنهاجا ، ليسعد في دينه وأخراه ، ولهذا ترى الاسلام يزحف سلميا على الدول المتحضرة العالية الثقافة ، بعد أن قرءوا عنه ما أقنعهم بقديسته وربانيته ، (ولتعلمن نبأه بعد حين) .

(يشكر مجلة منبر الاسلام)

احمد حدثنا حسن حدثنا ابن لهيعة حدثنا حن بن عبد الله عن ابي عبد الرحمن الحلي عن عبد الله بن عمر وقال جاء حمزة بن عبد المطلب الى رسول الله ﷺ فقال يا رسول الله اجعلني حل شيء اعيش به فقال رسول الله ﷺ يا حمزة "نفس نحيها احب اليك ام نفس نحيها" قال بل احبها قال "عليك بنفسك" . (ماخوذ من تفسير ابن كثير)

وَقَفَّأَ اللَّهُ لِمَا يُحِبُّ وَيَرْضَى

عَلَى حَبِيبِكَ خَيْرَ الْخَلْقِ كُلِّهِمْ
لِكُلِّ هَوًى مِنَ الْهَوَالِ مُفْتَحِهِمْ

يَا رَبِّ صَلِّ وَسَلِّمْ دَائِمًا أَبَدًا
هُوَ الْحَبِيبُ الَّذِي تَرْجَى شَفَاعَتَهُ

نموذج من أخلاقه في نشأته (عليه السلام):

(متبع من العدد السابق)

فصيحة ، وكان وأد البنات لديهم من المكرمات خوفاً من
العار ، وأد الذكور عندهم حذراً من الفقر والحرمان ،
وكانت قلوبهم فيما يفعلون أسمى من الحجارة ، وإن من
الحجارة لما يتضرر منه الأنهار وإن منها لما يثقل فيخرج
منه الماء وإن منها لما يبيط من خشية الله .

وكانت الكلمة من زعيم القبيلة كالصلى الألى ، فهي
واجبة التنفيذ وإن جانبى الصواب وجلبت العجز وكانت
سوق الدعارة قائمة على ساق ، في يموت خارج القرى ترفع
عليها الرايات ، وكانت ضحاياها من الأملء طليبا ، وأحياناً
تكون خلسة بدون استعلان اختياراً لأصحاب الأعراس ،
وكانوا لا يستحون من نسبة أولادهم من السفاح إليهم ،
فتارة يستحقونهم بمعرفة القائف ، وأخرى يخطون الحق
في إلحاقهم إلى المرأة البهي نفسها ، وقد جاء في كتب السير
حديث تفصيل عن تلك الجرائم وأحكامها لديهم ، رواه
رواة ثقات .

وكان العالم من مشرقه إلى مغربه يمثل بالفتن ،
ويعوج بالبلايا والهن ، وتسوده شريعة الغاب وقانون
الضواري ، والأمم وقود للحرب بين أمتهم تسيطران على
شعوبه ، الفرس شرقاً والرومان غرباً ، وأرزاق الناس
نهب لأولئك المسيطرين ، وأفرادهم عبيد لخولاء الجبابرة ،
ولا أحد من أولئك المسيطرين يخشى نقمة الجبار ،
والله يائنان السابويثان صخرتها الشهوات لخدمة الطغاة ،
المستبدين ، وحرفت الأهواء كتبها بشمى قليل ، فكان
العالم كله بحاجة إلى بعثة عامة شاملة ، ترفع المظالم عن
المعذبين ، وتكبح جماح الظالمين ، وتنظف العقائد من
الوثنية والشرك والنهضة لفتح المنزه هما يقولون ، وتطمئن
كل حامل على رزقه ، وتنتشر بين الناس الأمان والطائفة ،
وتعيد الحق إلى نصابه ، والعدل إلى محرابه .

ولقد كان من أبرز صفاته التي حرف بها بين قومه ،
أصالة الرأي ، والصدق في القول ، والأمانة ، فإذا حز بهم
أمر لجأوا إليه فهداهم إلى حل مشكلاته ، وإذا حدثهم حديثاً
آمنوا بصدقه ولم يشككوا فيه ، وإذا عزت في الناس الأمانة
نشدوها ووجدوها كاملة في رحابه .

هذا هو اليتيم الذي لم ينشئه على تلك الفضائل أبوان ،
ولم تفرسها في نفسه الشريفة يتيته ، ولم يعلمه منهاجها الكثيرة
مدرسة ولا جامعة ، ولكنها العناية الربانية ، أعدته هذا
الاعداد الشريف ، لرسالة خطيرة .

حاجة العالم إلى بعثة عامة

كان العرب يسرون على نهج زعموه شريعة جدهم
إبراهيم عليه السلام ، وما كان شيء مما يصنعون كما
يدعون ، فإن إبراهيم كان حنيفاً مسلماً وما كان من
المشركين ، فالصلاة كانت في شريعته لله ، ولكنهم
جعلوها للأوثان ، والحج والعمرة في ملته كانا لله ، ولكنهم
جعلوها للأحجار والأنصاب ، ولم يكن في شريعته بحيرة
ولا سائية ولا وصيلة ولا حام ، ولا وأد للأطفال الصغار
من الاناث أكثر من الذكور ، ولا كان فيها حرمان من
الميراث للنساء والصغار ، ولا غير ذلك مما يخالف المثل
العلي التي تتسم بها الرسالات السابوية ، ولكنهم الصقوها
زورا بإبراهيم وإسماعيل عليهما السلام .

وكانت الحرب بينهم سجالاً لأوامى الأسباب وأذى
الملل ، فكم من قبيلة أفتتها قبيلة ، وكم من فصيلة طاحتها

مصعب بن عمير

فقى أنعم عند أبويه منه ، لقد ترك ذلك كله حياء
ورسوله .

وقد اختاره الرسول عليه الصلاة والسلام لأعظم مهمة في حينها وهي : أن يكون سفيره إلى المدينة يفقه الأنصار الذين آمنوا وابععوا الرسول عند العقبة . وحمل مصعب الأمانة ففرا لرجاحة عقله وخلقه الكريم أفئدة المدينة بزمه وترفعه فدخلوا في دين الله أفواجا .

وفي معركة أحد تقدم بأمر من الرسول عليه الصلاة والسلام فحمل لواء المعركة وحين خالف الرماة أمر الرسول وعمت القموص صفوف المسلمين تكثر الأعداء على مصعب وقطعت يده اليمنى ثم أخذ اللواء بيده اليسرى وقطعت اليسرى ففضمه إلى صدره بعضديه ثم حمل عليه في الثالثة فوقع مصعب وسقط اللواء وكان يقول مع كل ضربة سيف تقتلع منه ذراعاً وما محمد إلا رسول قد خلت من قبله الرسل وهى الآية التى نزل بها الوحى بعد ذلك على رسول الله وصارت قرآناً يتلى . .

وحين تعقد الرسول أرض المعركة ليودع شهداءها
وعند جثمان مصعب سالت دموعه غزيرة وفيه وقال : « من
المؤمنين رجال صدقوا ما عاهدوا الله عليه » ثم اتى نظرة على
بردته التي كمن فيها قتلا :

(لقد رأيتك بمكة وما بها أرق حلة ولا أحسن لمة منك ، ثم ها أنت ذا شعث الرأس في بردة) ١ .

ثم نظر عايه الصلاة والسلام على أرض المعركة بكل من عليها من رفاق مصعب وقال (إن رسول الله يشهد أنكم الشهداء عند الله يوم القيامة) .

رحم الله اول سفیر فی الاسلام مصعب بن عمیر .

يصفه المؤرخون والرواة بأنه «أعطر أهل مكة» .

ولدى النعمة وظفر من التدليل ما لم يظفر به أحد
من فتيان مكة ، وكان يتصف برجاحة عقله وأناقته مظهره .
كان يلقيه المسلمون بمصعب الخير .

وعلى الرغم من حداثة سنه فلم يزد كثرها في التوجه إلى دار الأرقم ، اساع ما يشغل مكة كلها حين تصبح وتمسى وهو أمر هذا الدين الجديد الذى يدعو إليه محمد .

وفي ذات مساء وهناك على الصفا في دار الأرقم
بين أبي الأرقم، بسط الرسول الكريم يمينه المباركة حتى
لامست صدر ولزاده ابن عمير، وكان أن آمن وأسلم ومعه
من الحكمة ما يفوق ضعف سنه وعمره.

وحين علمت أمه وهى من هى فى قوة شخصيتها
وتتمتع بمهابة إلى حد الرهبة . . حين سمعت ذلك جمعت
عشيرتها وأشراف مكة حولها ووقف الفتي «مصعب»
رابط الجاش يتلو القرآن الكريم أمامهم جميعا فى ثبات
ويقين ولم يرهبه الموقف ، وكل ما استطاعت أمه أن تفعله
هو أن تحبسه فى ركن تسمى من أركان دارها ، واستمر
ذلك لفترة من الزمن حتى علم بنها خروج بعض المؤمنين
مهاجرين إلى أرض الحبشة ، وهنا احتال لنفسه وغافل أمه
وحراسه ومضى إلى أرض الحبشة مهاجرا ١ .

وعاد إلى مكة ثم هاجر مرة ثانية إلى الحبشة مع أصحاب
الرسول ﷺ الذين يأمرهم الرسول فيطيعوه .

فأتى يوم خرج على بعض المسلمين وهم جلوس
حول رسول الله ، ولما رأوه غصوا بأبصارهم وذرفت
عيونهم دمعاً لأنهم رأوه في ثياب بالية مرقعة وشاهد ذلك
الرسول الأمين فقال : (لقد رأيت مصعباً هنا وما بمكة

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

بَلِّغِ الْعَلِيَّ بِجَمَالِهِ كَشَفِ الدُّجَى بِجَمَالِهِ
جَسَدَتْ جَبِينُ خَصَالِهِ صَلَّوْا عَلَيْهِ وَآلِهِ
اللَّهُمَّ صَلِّ عَلَى سَيِّدِنَا مُحَمَّدٍ أَلِمَ وَعَفَى رَحِمَ بَدَدَ دِينِ مَقْلُومٍ كَلَفَ .

القرآن : انه من قتل نفسا بغير نفس او فساد في الارض فكأنما قتل الناس جميعا ومن احياها فكأنما احيا الناس جميعا : المائدة : ٣٢

وقال عكرمة والوفى عن ابن عباس من قتل نبيا او امام عدل فكأنما قتل الناس جميعا ومن شد على عضد نبي او امام عدل فكأنما احيا الناس جميعا رواه ابن جرير وقال مجاهد في رواية أخرى عنه من قتل نفسا بغير نفس فكأنما قتل الناس جميعا وذلك لأن من قتل النفس فانه النار فهو كما لو قتل الناس كلهم قال ابن جريج عن الامرج عن مجاهد في قوله فكأنما قتل الناس جميعا من قتل النفس المؤمنة متعمدا جعل الله جزاءه جهنم وغضب عليه ولعنه واحد له عذابا عظيما يقول لو قتل الناس جميعا لم يزد على مثل ذلك العذاب قال ابن جريج قال مجاهد ومن احياها فكأنما احيا الناس جميعا قال من لم يقتل احدا فقد حيى الناس منه وقال عبد الرحمن بن زيد بن اسلم من قتل نفسا فكأنما قتل الناس يعنى فقد وجب عليه القصاص فلا فرق بين الواحد والجماعة ومن احياها أى عفا عن قاتل ولله فكأنما احيا الناس جميعا وحكى ذلك عن ابيه رواه ابن جرير وقال مجاهد في رواية ومن احياها أى انجاها من غرق او حرق او هلكة وقال الحسن وقتادة في قوله انه من قتل نفسا بغير نفس فكأنما قتل الناس جميعا هذا تعظيم لتعاطى القتل قال قتادة عظيم والله وزرها وعظيم والله أجرها وقال ابن المبارك

معنى هذه الآية انه من قتل نفسا بغير صيب من قصاص او فساد في الارض واستحل قتلها بلا صيب ولا جناحة فكأنما قتل الناس جميعا لأنه لا فرق عنده بين نفس ونفس ومن احياها أى حرم قتلها واعتقد ذلك فقد سلم الناس كلهم منه بهذا الاعتبار ولهذا قال (فكأنما احيا الناس جميعا) وقال الاعمش وغيره عن ابي صالح عن ابي هريرة قال دخلت على عثمان يوم الدار فقات جثث لأنصرك وقد طاب الصرب يا اباير المؤمنين فقال : يا ابا هريرة أيسرك ان تقتل الناس جميعا وإياى معهم قلت لا قل فانك ان قتلت رجلا واحدا فكأنما قتلت الناس جميعا فانصرف ما ذوقنا لك ما جورا غير مازورا . قال فانصرفت ولم اقاتل وقال على ابن ابي طلحة عن ابن عباس هو كما قال الله تعالى (من قتل نفسا بغير نفس فكأنما قتل الناس جميعا ومن احياها فكأنما احيا الناس جميعا) واحياؤها الا يقتل نفسا حرمها الله فذلك الذى احيا الناس جميعا يعنى انه من حرم قتلها إلا بحق حى الناس منه وهكذا قال مجاهد ومن احياها أى كف عن قتلها وقال العوفي عن ابن عباس في قوله فكأنما قتل الناس جميعا يقول من قتل نفسا واحدة حرمها الله فهو مثل من قتل الناس جميعا وقال سعيد بن جبير من استحل دم مسلم فكأنما استحل دماء الناس جميعا ومن حرم دم مسلم فكأنما حرم دماء الناس جميعا هذا قول وهو الاظهر

الدين

مَجَلَّة
دارالتصنيف (پرائیویٹ) لمیٹید

القرآن : أنه من قتل . . . الناس جميعا :

— من استحل قتل نفس بلبس فكأنما قتل الناس جميعا —

— إحيائها ألا يقتل نفسا حرمها الله .

مصعب بن عمير :

— كان يتصف برجاحة عقله وأناقته مظهره .

— رحم الله أول سفير في الاسلام مصعب بن عمير .

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EEMAAN AND ISLAM	25
MEANING OF ISLAM	27
TAYAMMUM	29
JUSTICE THE CORNER STONE OF ISLAMIC SOCIAL ORDER	31
QUR-AAN MAJEED ARABIC TEXT, ITS TRANSLITERATION, TRANSLATION AND COMMENTARY INTO ENGLISH. PART 27, CHAPTER 55, SOO-RAH-TUR-RAHMAN , VERSES 1 TO 18 (To be Continued)	13

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Bis-mill- laa- hir- rah- ma- nir- ra- heem.

In the name of Allah, the All Compassionate, the Most Merciful

QUR-AAN AND SUNNAH

Indeed, the Best Word is the Word of Allah (i.e. Qur-aan-e-Majeed) and the Best Guidance is Sunnah of the Holy Prophet Muhammad (Sallallahu- 'alaihi-wa-sallam). And the Best deeds are those declared definite and imperative (according to Qur-aan and Sunnah). And the Worst deeds are those invented by man himself (as part of Religion) and all such self-invented formulations are Innovations (*Bid- 'at*) and every Innovation (*Bid- 'at*) leads a man to Eternal Hell-Fire.

And who is more excellent in speech than the one who calls towards Allah while he himself does righteous deeds and says: Admittedly I am from the obedient ones (*Muslims*). (Al-Qur-aan 41:33)

Explanatory Note:-

Whoever invites people towards Allah deserves great honour and is worthy of being listened to. His words are held in the highest esteem as evidenced below:-

- That he calls people to Allah (the 'Truth of Allah') without involving his 'self', in any way.
- Every deed of his is based on Righteousness showing no divergence between his preaching and his conduct (i.e. his own words and actions), and
- He asserts himself as a Muslim, meaning that he associates himself with the 'Will of Allah', as if he is the full embodiment of Islam, as ordained by Him (Allah) and adopted by His Prophet Muhammad (Sallallahu- 'alaihi-wa-sallam).

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Bis-mil-lan-hir-rah-maa-nur-ra-hoom

In the name of Allah, The All-Compassionate, the Most-Merciful

EEMAAN AND ISLAM

It is a great beneficence from Almighty Allah that He made us capable of believing in Him as the Sole and the only authority to Whom all of us have to revert. He made us to believe in the prophethood of all prophets and the finality of prophethood of the personality of Hazrat Muhammad (*Sallallahu 'alaihi wa sallam*).

This belief in the oneness of godhead and the finality of prophethood is manifested through recitation of **Kalimah-i-Tayyaba**. Its declaration by mouth (orally) with heartfelt acceptance is significantly incumbent upon the believers so that it may be put into practice in the day to day affairs.

لَا إِلَهَ إِلَّا اللَّهُ مُحَمَّدٌ رَّسُولُ اللَّهِ

"None is worthy of worship except Allah and Muhammad (*Sallallahu 'alaihi wa sallam*) is His Messenger".

By reciting these words we become Muslims (this name was given by Allah alone)

There are five basic ingredients of the religion of Islam

- 1 **Kalimah-i-Tayyaba** : Its oral recitation and its acceptance, in its true sense, is necessary
- 2 **Salaat** : To offer **Sallat** five times a day, as a duty, is incumbent upon Muslims. This is subject to attain the age of puberty and being of sound mind
- 3 **Fasting** : During the month of Ramadaan a Muslim observes fast from dawn to dusk. The sick, the minors and the women during the periods of menstruation and discharge of blood of the child birth are exempted
- 4 **Zakaat** : There is a certain limitation on the income of an individual calculated annually. This tax is levied at a certain fixed percentage on that income
- 5 **Pilgrimage** : It is called the **Hajj**. It is an annual event. To perform pilgrimage at least once in lifetime is necessary for a man of means.

طَلَبُ الْعِلْمِ فَرِيضَةٌ عَلَى كُلِّ مُسْلِمٍ وَ مُسْلِمَةٍ

Islamic Religious Education : To understand and practise these very important duties correctly, the believers are required by **Shariah** to study the methodic principles. Unless one is literate it is very difficult to study and follow the principles according to **Shariah**.

Remembrance of Allah : By reciting 'Kalimah-i-Tayyaba', always in his inner "self", is necessary because this way a Muslim's mind and heart are influenced. This is reflected in his behaviour with other fellow beings. He bears not only an exemplary character but also takes up the responsibility to refrain others from indulging in sins and transgression. This was the only mission with the elders of the past, who contributed as much as possible to promote it. Time and again in Holy Qur-aan Allah reminds Muslims to remember Him. At one place it is mentioned as under

فَاذْكُرُونِي أَذْكُرْكُمْ

"Remember Me, I shall also remember you to bestow upon you with good reward".

At another place Allah says

يَا أَيُّهَا الَّذِينَ آمَنُوا اذْكُرُوا اللَّهَ ذِكْرًا كَثِيرًا وَتَسْبِّحُوا لَهُ بُكْرَةً وَأَمْسًا

"O, believers ! remember Allah constantly and praise Him day in and day out"

In one of the Hadees Prophet Muhammad (Sallallahu 'alaihi wa sallam) says

أَفْضَلُ التَّكْوِيلِ إِلَهُ إِلَّا اللَّهُ

"Greatest of all remembrances is that there is no one worthy of worship but Allah"

The importance of **Kalimah-i-Tayyaba** is manifested by the fact that after its recitation one enters into the fold of Islam and all his sins are pardoned. At the time of demise, if recited, it is a guarantee to attain salvation and peaceful end. This fact has been testified from the following Hadees:

مَنْ مَاتَ وَحَمْدُ اللَّهِ فِي فَمِّهِ لَمْ يَمُتْ إِلَّا إِلَى الْجَنَّةِ

"One who recites (Kalimah-i-Tayyaba) 'there is no one worthy of worship except Allah' at the time of death he is directly sent to paradise."

Ulemas and Sufis used to convene special congregation. They used to hold exclusive sessions to inculcate in the participants ever present remembrance of Allah. The participants were also imbued with the spirit to offer prayers with full devotion.

Recitation of **Kalimah-i-Tayyaba** by mouth is significant in the sense that under its influence an infidel accepts the truth and is called a Muslim. However, to put this conviction into practice it is necessary that regularity in offering prayers (Salaat) five times a day should be observed by the believers. In this wake Prophet Muhammad (Sallallahu 'alaihi wa sallam) in one of the Hadees says

الْمَسْكُوتُ بِحَمْدِ اللَّهِ يَنْجُو أَقَاتًا فَكَرَّاهَاتٍ الْيَقِينُ قَوْلٌ مَرْمَسٌ أَقْصَى حَرَمِ الْيَقِينِ

"Salaat is pillar of Faith (Deen). Whoever kept regularity in offering prayers has actually followed the dictates of faith and whoever violated it has actually damaged faith."

To offer prayers five times a day is incumbent upon every believer. It is necessary that a Muslim should learn necessary ingredients of **Salaat**.

Correct recitation of Holy Qur-aan is very necessary. To get guidance from the people who have deep study in this subject is preferable. It should be noted for certain that a slight phonetic difference from the actual purport of the word of Holy Qur-aan recited changes the very meaning of the text. This is a serious flaw one should avoid while reciting Ayyats (verses) while offering prayers. It is better if one knows the meaning of the Ayyats recited during **Salaat** or rendering **Tasbeeh** (Rosary).

It is appreciable if Muslims know Arabic language well so that they may understand the message of Allah while offering **Salaat**. However, those who can not be fully conversant of Arabic language, they must learn the meaning of those soorah's and verses of Holy Qur-aan including the words of praise, which are recited in daily prayers. In this way greater rewards are bestowed upon the believers by Allah.

Justice the Corner Stone of Islamic Social order

Abdul Baqa Hanfi and Shaikh Abdul Nabi Qaddusi, Shaikhul Islam in the early days of Akbar, the Moghul Emperor, opine that Justice is the opposite of injustice, just as white is the opposite of black and day is the opposite of night. Imran Raghīb Isphahani says "Justice is nothing but to maintain equality in disputed matters. The doer of wrong must be punished and the virtuous rewarded. Thus Justice is a point of equity in between the extremes which equalises the two ends and rests on veracity. Establishment of Justice implies restoration of right of the person who is entitled to it and depriving the person of the right to which he is not entitled. Quran Majeed lays down the sovereignty of Justice, as will be evident from the following verse "Say My Lord has commanded (you) to do Justice." (7:29).

Islam explicitly emphasises that its economic, political and social order of life be based on Justice and calls upon those who are in authority to augment and promote the cause of justice in their administrative and executive spheres. The Qur-aan has been revealed inter alia for the realisation of the ideal of justice. Islam stands for all that is good, healthy and desirable in life. The Holy Qur-aan and

the Sunnah give us a methodology for realisation of the justice in our practical lives. Qur-aan and Sunnah aim at the good of human beings and since they are the dynamic process for the evolution of human society and they provide a clear and practical plan for achieving the goal of justice. Qur'anic concept of justice guarantees harmonious and balanced opportunities of simultaneous development individually as well as collectively. Socialism pursues equality but deprives man of his personal freedom, whereas capitalism lays stress upon the ideals of freedom but deprives man of his right to equality. Hence the ideal of justice that Qur-aan contemplates is one wherein a Muslim would be free and encouraged to live a moral life to perform his obligations strictly in accordance with the priorities fixed by Allah. It is, therefore, inherent in the very nature of Islam that its followers, should find a state based on justice as envisioned in the Holy Qur-aan entail enormous responsibilities for Muslims and require them to uphold the cause of justice, as Qur-aan says "Surely We have sent down the Book to you with the Truth, so that you may do Justice between men in the light of that which Allah has

enlightened you. And do not be an advocate for the dishonest."

The occasion for revelation of this Verse was a dispute between a Muslim and a Jew, in which the Prophet (Sallallahu 'alaihi wa sallam) passed his judgement against the Muslim in view of the importance of justice. Allah has revealed in the Holy Qur-aan as follows "and when you pronounce judgement between the people, give the decision with fairness" (4:58).

Similarly in another place in the Holy Qur-aan, Allah Almighty has ordered - "Let not the hatred of any people induce you act unjustly. Deal justly, that is nearer to piety" (5:8).

Addressing the Muslims in verse 35 of Sura-e-Nisa of the Holy Quran Allah says "Oh you, who believe, stand firmly for justice, against yourself or your parents or your near relations -- whether he be rich or poor -- Allah has better rights over them both."

Thus the concept of justice guides mankind to the path of universal peace and prosperity. Justice and to be just is the greatest teaching of Islam. There is no distinction between the rich and the poor, high or low as Allah has ordained in Qur-aan Majeed.

"Allah enjoins justice

and benevolence". (16-90)

What a peaceful and happy life we would enjoy if every one of us is ever just and fair in all the affairs of sale and purchase and in all other dealings of our day to day life. In fact, justice is the foundation stone of the structure of Islamic State. It is based on the concept of justice and fundamentals embodied in the Qur-aan. The Prophet of Islam, (Sallallahu 'alaihi wa sallam) administered the affair, of the State in accordance with the injunctions contained in the Qur-aan. According to the notions of Islamic polity, equality does not mean that all persons are equal in all respects. The sole criterion for giving preference is piety. Justice is the soul of Islamic State and it should be impartial. High and low, prince and the peasant, white and black stand equal. The Qur-aan enjoins upon Muslims to decide a case on the basis of equity, justice and upright testimony. As such, the entire Muslim community is held responsible for the administration of justice. In Qur-aan Majeed, Allah says "And the word of your Lord has been perfected truth justice" (61-16)

It is necessary for us to act upon justice in all walks of life. It does not matter whether it is a personal affair or a family affair or that of our town or country. We have to be just in our dealings whatever their

circle of effect may be at every place and with every body. It is incumbent on a Muslim to deal with perfect justice. In the matters of trade and commerce also we must never be unjust. In awarding judgements we have been commended to do full justice. In Sura-e-Nisa of Holy Quran Allah says "And when you judge between men do justice"

To support violence is no less criminal than indulging in it. The establishment of peace and maintenance of the concord among various sections of the people and the protection of weak against the strong is the foundation of Islamic polity. Quranic concept of Justice envisages complete supremacy of law. No one can encroach upon the right of others and even an ordinary citizen of an Islamic State cannot only criticise the highest in the State, but can call him to account. Individual liberty is a matter of social adjustment. The Quranic injunctions neither allow the society to retard the growth of individual initiative nor do they permit the individual to act counter to the collective interest of the Society and thereby let loose the possibilities of violence and break the social fabric. Social justice and welfare state exclusively depend on the practical realisation of values to justice and extinction of violence. Even an iota of oppression may give birth to innumerable dissensions and disturbances. It is just like a small flame and if it is not put-out in time, it may assume the shape of uncontrollable fire. The trouble should be nipped in the bud. Hence

the Quranic concept of justice demands that injustice, however insignificant it may be, must not be allowed to exist. It is incumbent upon every Muslim to fight oppression tooth and nail in whatsoever form they come across it. The society thus organised must conduct its life in conformity with the Quranic concept of justice that guide their every day life, based on eternal principles of righteousness and fair dealings. Hazrat Abu Huraira has reported God's Messenger as saying "He who has done a wrong affecting his brother's honour or any thing else, must ask his forgiveness, for it now before he will have either dinar nor dirham. If he has any good deeds to his credit it would be deducted, but if he has done no good deeds it will be taken from the other's evil deeds and laid upon him (Bukhari)

It is, therefore incumbent on every Muslim to check all selfish wrong doings and to leave no stone unturned in eradicating the root cause of injustice and oppression in whatsoever form it is found so that society could be purged of oppression and the humanity may enjoy the fruits of justice irrespective of racial discrimination, regional differences and distinction of colour.

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AL-OUR-AAN**MEANING OF ISLAM**

Three verses of Qur-aan Majeed read with a Hadees narrated by Hazrat Abdullah ibn Mas'ud (*Razi Allahu 'anhu*) set forth in a few words what the religion of Islam means. The Holy Prophet Muhammad (*Sallallahu 'alaihi wa sallam*) is reported to have said *Siraat-ul-Mastaqeeem* means Islam *Sirrat-ul-Mustaqeem* is described in verses 152-154 of the sixth chapter (Surah Al-An-'aam) which have been rendered into English by the late revered Mohammad Marmaduke Pickthall as follow

"Say . Come, I will recite unto you that which your Lord hath made a sacred duty for you that ye ascribe nothing as partner unto HIM and that ye do good to parents, and that ye slay not your children because of penury We provide for you and for them-and that ye draw not nigh to lewd things whether open or concealed And that ye slay not the life which Allah hath made sacred, save in the course of Justice This HE hath commanded you, in order that ye may discern And approach not the wealth of the orphan save with that which is better, till he reaches maturity Give full measure and full weight, in justice WE task not any soul beyond its scope And if ye give your word do justice there unto even though it be (against) a kinsman, and fulfil the covenant of Allah Thus HE commandeth you that haply ye may remember And

(HE commandeth you, saying) This is MY straight path, so follow it. Follow not other ways lest ye be parted from HIS way. This hath HE ordained for you that ye may ward off (evil) "

It is the bounden duty of the believers always to bear in mind the nine specific Commandments in the above verses Comments thereon are given below -

1. Ascribe nothing as partner unto Him Belief in One God is the basic principle of a Muslim's faith Islam implies surrender to the Will of Allah All praise is for Him We worship Him alone and ask Him alone for help The act of submission to Allah frees a believer from unfounded fear and frustration The Holy Prophet's (*Sallallahu 'alaihi wa sallam*) call to the followers of the earlier revealed religions was simple " Come to an agreement between us and you that we shall worship none but Allah and that we shall ascribe no partner unto Him and that none of us shall take others for lords beside Allah " (3-64)

The Jews and the Christians of the Prophet's time are known to have answered the call in large numbers There is a severe warning against being a slave to one's selfish desires Qur-aan Majeed Says - "Hast thou seen him who chooseth for his god his own lust "(25 43) The believers in Allah are given the glad tiding "But as for him who feared to stand before his Lord and

restrained his soul from lower desires, Paradise is the resort". (79:40).

Many a people seem to fall a prey to lower desires and in the words of Prof. Butterfield of Cambridge, start worshipping "abstract nouns". The late Dean Inge describes the weakness in concrete terms. "Devil worship remains what it was even when the idol is draped in the national flag " His statement evidently relates to misguided nationalism

2. That ye do good to parents

After Allah one's benefactors are the parents Hence a natural duty of being "good to the parents", is turned into a pious duty to obviate any possibilities They are to be treated with respect and never to be offended (17 23). One has also to pray for the salvation of his/her parents. (17.24)

3. That ye slay not your children because of penury

Infanticide was practised in Arabia for various reasons, before the advent of Islam The pessimistic forebodings of Malthus (1766 - 1834) have made the modern mind allergic to children Allah's bounty is boundless and "He hath prescribed for Himself mercy" (6 12), and further There is no moving creature on earth but its sustenance dependeth on God " (11.6) If there is want in the world it is due to waste, human greed an iniquity. It will be well if the believers

remembered what Qur-aan Majeed says in regard to self-control: Whoso is preserved from the avarice of his desire such are they who prosper. (59:9) and (64 16).

4. That ye draw not nigh to lewd things open or concealed

To comply with the spirit of the above Command one must avoid even a semblance of lewdness in thought, word or deed Further, "all indecencies such of them as are apparent and such as are within" (7 33) are declared Haraam, which means something absolutely forbidden A true believer develops a natural aversion to all forms of obscenity This is an important part of TAQWA (Fear of Allah guarding against evil) which is the essence of faith In Qur-aan Majeed inclination to lewdness or a morbid view of sex is termed "disease of the heart" (2 10) The remedy for all spiritual diseases is the awareness of the presence of God Hazrat Shah Waliullah (*Rahmatullah 'alaihi*) (1736 - 1798) says in Hujjatulla-hil Baalighah (an inspired compendium of the teachings of Qur-aan Majeed and Sunnah): "Nothing is more useful for the remembrance of Allah than (the daily obligatory) prayer when it is performed in the prescribed manner and litany with presence of mind and full faith If any one performs prayer in a merely perfunctory (customary) manner it will still have a marked effect on him in saving him from merely customary evils "This is what Qur-aan Majeed says " Verily prayer preserveth from lewdness and

iniquity, but verily remembrance of Allah is more important." (29-45).

5. And that ye slay not the life which Allah hath made sacred Sanctity of life is a principle of Faith. What a tremendous difference it will make if it were put into practice by all Bloodshed, which has become a 'sport' with some nations, can be stopped by following this precept

6. And approach not the wealth of the orphan save with that which is better, till he reaches maturity It is an outstanding contribution of Islam towards protection of the rights of the weak and the fatherless minors who can otherwise hardly hope for a humane, much less a just, treatment

7. Give full measure and full weight in justice Justice is the soul of Religion "We verily sent our messengers and revealed with them the Scripture and the Balance, that mankind may stand by Justice," (57 25)

Believers are told

"Be steadfast witnesses for Allah in equity and let not hatred of any people make you sin by not acting justly Deal justly that is nearer to your duty" (5 9) The opening words of this chapter (Surah Al-Maaidah) are: "O YE who believe! Fulfil your undertakings" (5 1). The word Uqud in the text means, according to Rev Fr J G Hava's dictionary "Contract, Compact, Responsibility" Discord in human affairs is always the result of lack of equilibrium in the "measure" of

rights and responsibilities. The injunction applies to personal affairs as well as to national and international affairs. If one is a wage earner he must earn his wages by honest work. If he is an employer he must pay full wages. The Holy Prophet (*Sallallahu 'alaihi wa sallam*) is reported to have said "Pay the labourer's wages before his sweat is dry" Justice is essential to Peace, and the welfare of mankind depends on Peace

8. If ye give your word do justice thereunto, even though it be (against) A Kinsman This Commandment takes a believer as near as possible to an absolute standard of justice, to make his conduct perfect

9. And fulfil the Covenant of Allah A Muslim's Covenant with Allah is for submission to His Will He must therefore strive

"Strive for Allah with endeavour which is his right" (22 78)

The word Jihad in the text is generally taken to mean holy war, which is only one form of endeavour in the Way of Allah, and by no means the most important, as the following Hadees shows The Holy Prophet (*Sallallahu 'alaihi wa sallam*) was returning from a successful Ghazwa - (One of the battles fought by the Holy Prophet,

(*Sallallahu 'alaihi wa sallam*)

when he is reported to have said, "We are returning from the lesser Jihad to the greater Jihad". This means that constant strife against one's own self or promptings of the devil and steadfast endeavour for the promotion of virtue and suppression of corruption and injustice is greater than Jihad in the sense of physical conflict in the way of Allah. Sabr (Patience) is another virtue which is repeatedly enjoined or commanded in Qur-aan Majeed. It means according to Rev Hava's, Dictionary, Patience, Self-restraint. According to Muzah-ul-Qur-aan, Hazrat Shah Abdul Qadir's (*Rahmatullah 'alaih*) short and apt commentary, it means steadfast endeavour. It does not mean helpless resignation as the word is commonly taken to mean.

The following passage on page 22 of 'Islam in Modern History' by W Cantwell Smith (Oxford University Press 1957) is relevant. "Islam's endeavour to redeem history though total is derived. It is an endeavour to integrate temporal righteousness in this world with a timeless salvation in the next". On page 29 of his book, he speaks of "the persisting enterprise of Islam's endeavour to build on earth the kind of social order that the Divine imperative prescribes".

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TAYAMMUM

For every sane Muslim adult, man or woman, Salaat (five times daily prayers), is a Farz (obligatory duty). And for prayer the essential pre-requisites are Ghushl (bath), if one's condition of ritual impurity so requires, and Wuzu (ablution). The purpose of Ghushl and Wuzu is purification. But there are circumstances wherein worshipper does not find himself in a position to perform Ghushl or Wuzu, either on account of serious illness, physical weakness and/or disability, because water is not readily and/or safely available within a distance of one third of a Farsakh or one mile or 1.61 kilometres.

To meet the situation, Allah the Merciful, Beneficent has permitted purification by dry sand. Says Qur-aan Majeed "and do not find water, then take recourse to clean earth and wipe your faces and your hands with it, Allah does not wish to impose any hardship upon you" (5:7).

A saying of the Holy Prophet Muhammad (*Sallallahu 'alaihi wa sallam*) on the subject is given below -

"Allah has made me greater than all preceding prophets, in as much as my ranks in worship are like the ranks of angels, and the whole earth is fit for my people to worship on, and the very dust of the earth is fit for purification when water cannot be obtained"

(Mishkaat).

Purification of body from ritual impurity by clean and dry sand or earth, or whatever comes under its description (detail follow), according to the prescribed method, is called Tayammum. The method comprises three steps which are Farz (Obligatory). These are as follows -

First, make the Niyyat (intention) for purifications by Ghushl or Wuzu, or both. Impurities, the removal of which is necessary before taking a bath should be rubbed off, before making Niyyat for Tayammum or Ghushl.

Second, strike the two hands (palms downwards) on clean sandy or earthen surface and run them over the whole face - from the forehead upto and including the chin and from the lobe of one ear to the other, so that no portion of the face remains untouched. otherwise Tayammum will not be valid.

Third, strike both the hands (palms downwards) upon the sandy or earthen surface again. place the inside top of the four fingers of the right hand and draw them down the back of forearm upto and including the elbow. Then place the palm (excluding the thumb) of the left hand over the elbow on the front side of the right forearm, pointing towards the fingers of the right hand, draw up to and including the wrist-joint.

of the right hand; then run the inside of the left hand thumb. Repeat all the above mentioned steps in the same sequence and manner in respect of the left forearm.

After completing the action with regard to the two forearms, fingers of one hand are put through the fingers of the other hand by way of Khilaal (combing of fingers) Rings, wrist-watch, etc., if worn, should be removed, or moved around to ensure that the portion of the finger(s) and the wrist under the same is duly dusted. Combing of the beard by the fingers of the right hand by putting them under the chin and bringing them out in a forward motion is a Sunnah. It can be complied with immediately after the second step, that is, Tayammum of the face. Before running the dusty hands over the face and forearm, surplus sand or dust, if any, is blown off or removed by jerking the hands, and not by rubbing them against each other.

Tayammum is permitted from the surface of dry earth or sand, or from the surface of articles made thereof, which are *tahiyyib* (pure and clean), for example, limestone, brick, unpainted earthen utensils, wall, tile, whether covered with dust or not. It is permissible with all other objects and articles also if covered with sufficient quantity of dust. Whether an

article is covered with sufficient quantity of dust can be ascertained by striking its surface or drawing a line over it. If it makes the dust to rise on the line becomes visible, the surface is fit to be used for Tayammum. Tayammum is not permissible with ash. Tayammum is permitted in the following circumstances When -

1) Water is not available except at a distance of one third of a Farskah, one mile or 1.61 kilometres

2) Water is not available except in a small quantity, and if used for Ghusl/Wuzu, little will be left for drinking purposes

3) Water is available but there are no means to reach it

4) Water is available but one is unable to help himself with it due to weakness or other disability, and there is none other present to help one with it

5) There is danger to life from an enemy, a beast or a raptile in reaching the water

6) Water is injurious for one's health because of one's actual experience or under competent medical advice

7) One is late for 'Id prayers, namely, 'Idul-Fitr or 'Id-ul-Azha, or the funeral prayers and has little time to perform Wuzu (It will be not valid for any other purpose).

With Tayammum initially made or daily Farz salaah, one can perform the following duties -

1) Offer other Farz and Sunnah, Nafil salaah(s) as well,

2) Offer funeral prayers.

3) Make the call (Azaan) for prayers

4) Touch or recite Qur-aan Majeed, and

5) Make *sijda-i-tilaawat* (prostration which becomes due on recitation of certain specified verses of Qur-aan Majeed)

Tayammum made for offering funeral prayers is valid for offering daily salaah and for *Sijda-i-tilaawat*, provided it was made for want of water and not for want of time. Tayammum made specifically for recitation of Qur-aan Majeed is not valid for offering daily salaah including funeral prayers

Tayammum comes to an end on the same conditions and circumstances which put an end to Wuzu/Ghusl. It also terminates when the reason for which it became due ceases to exist. Salaah offered with Tayammum remains valid even if water becomes available thereafter, irrespective of the fact whether water becomes available within time for the Salaah or after it. In normal health and circumstances, Tayammum is not permitted in place of Wuzu and or Ghushl.

CHAPTER 55

SOO-RA-TUR-RAH-MAN

INTRODUCTION

Name of the Soo-rah : The word الرَّحْمَن (Most Gracious) forms the very first verse of this Soo-rah; even otherwise, the word is most suitable for the Soo-rah, as it deals throughout with Allah's Attribute of Mercy and Grace, Allah Almighty has bestowed on His creation this blessing of mercy so lavishly and generously that He has asked this question in this Soo-rah thirty-one times: **فَيَا أَيُّهَا الَّذِينَ آمَنُوا رَبَّكُمْ أَيُّ نِعْمَتِ اللَّهِ تَكْفُرُونَ** (Then which of the favours of your Lord will you both (Men and Jinn) deny? This is to say that it is not possible for you to deny Allah's favours, so abundant they are!

It should be noted that the infidels of Makkah were allergic to this divine attribute although they accepted and recognised **اللَّهُ**. It was as if the "name" الرَّحْمَن was a word quite strange to them. Once when they were asked to prostrate themselves to **وَمَا الرَّحْمَنُ**, they said **وَمَا الرَّحْمَنُ**.
And what is Ar-Rahman ? (25 60)

This may be one of the reasons that Almighty Allah revealed a Soo-rah in the Name of Ar-Rahman. The two attributes الرَّحْمَن and الرَّحِيم generally go together and both signify Mercy and Grace, but the attribute الرَّحْمَن is in the superlative degree which is used exclusively for Allah, while the attribute الرَّحِيم is used for Allah as well as for men. The commentators recognise a difference between the meanings of these two attributes. The quality of Grace **الْخِصَّة** signified by the word **الرحمن** covers everything in this world as well as in the Hereafter. Believers as well as Non-believers. See how Allah, the Sustainer provides sustenance to all life irrespective of their faith, but the quality of Grace signified by the attribute **الرحيم** applies only to the believers and its real fruit shall be reaped by the believers in the Hereafter.

Time and Place of Revelation : "The majority of the commentators are of the opinion that this is an early Makkan Soo-rah, though some consider that a few of its verses date from Madinah.

Some Special Characteristics of the Soo-rah : The Soo-rah is highly artistic and Most-Sublime. This is the only Soo-rah that addresses Men and Jinn both, with a clear suggestion that both these species have been charged alike to believe in Allah as their Creator and Sustainer and obey Him. This implies that there are believers and disbelievers, obedient and disobedient ones among the Jinn as they are among mankind. It is so melodious, musical, rhyming and touching that even non-Muslims are sometimes moved by its recitation on account of the miraculous, spiritual and ecstatic impact of this Soo-rah on their subconscious.

Subject-Matter of the Soo-rah : The name of the Soo-rah itself points out the theme of the Soo-rah which is Allah's infinite Mercy and Grace and all that these attributes imply, viz, Allah's Forgiveness, the Bliss and Blessings of the Gardens of Paradise, eternal peace, etc. and the deeds, conduct and character of mankind that are necessary to attract these virtues, which include Belief and unflinching Trust in Allah, in the Day of Resurrection, their presence before their Creator and Sustainer Lord, of reckoning and awarding them Paradise or Hell according to their deeds. The emphasis which runs through the entire Soo-rah is, however, on the word **الْأَنْعَام** (favours, bounties) used in the refrain **فَيَا أَيُّهَا الَّذِينَ آمَنُوا رَبَّكُمْ أَيُّ نِعْمَتِ اللَّهِ تَكْفُرُونَ** which is very wide and comprehensive in its meaning.

SOO-RAH-TUR-RAHMAN
REVEALED AT MAKKAH

SECTIONS 3
VERSES 78

In the name of Allah,
the All-Compassionate,
the Most Merciful

SOO-RAH-TUR-RAHMAN
MAK-KEEY-YAH

RU-KOO-'AA-TU-HAA 3
AA-YAA-TU-HAA 78

Bis-mil-laa-hir-rah-
maa-nir-ra-heem

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
هُوَ الَّذِي أَنْزَلَ الْقُرْآنَ فِي سَبْعِينَ آيَةً وَأَنْزَلْنَاهُ فَوْقَ الْمَقَرَّةِ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

رَكْعَتَانِ

SECTION 1

RU-KOO' 1

1. The All-Compassionate

1. *Ar-rah-maa-nu*

الرَّحْمَنُ ۝

2. Taught the Qur-aan

2. *'al-la-mal-qur-aan.*

عَلَّمَ الْقُرْآنَ ۝

3 He created man,

3. *Kha-la-qal-in-saa-na*

خَلَقَ الْإِنْسَانَ ۝

4. (and) taught him speech

4. *'al-la-ma-hul-ba-yaan.*

عَلَّمَهُ الْبَيَانَ ۝

5 The sun and the moon are set
on a calculated course;

5. *Ash-sham-su wal-qa-ma-ru
bi-hus-baa-ninw-*

الشَّمْسُ وَالْقَمَرُ يُحْسِبَانِ ۝

6 And the plants and the trees
bow (to Him)

6. *wan-naj-mu wash-sha-ja-ru
yas-ju-daan.*

وَالنَّجْمُ وَالشَّجَرُ يَسْجُدَانِ ۝

7 And the heaven, He raised it
high, and set up the Balance
(of Justice)

7. *Was-sa-mā'a ra-fa-'a-haa
wa wa-da-'al-mee-zaan.*

وَالسَّمَاءَ رَفَعَهَا وَوَضَعَ الْمِيزَانَ ۝

8 That you may not transgress
the Balance (of Justice)

8. *Al-laa tat-ghau fil-mee-zaan.*

أَلَّا تَطْغَوْا فِي الْمِيزَانِ ۝

9 And establish the weight with
fairness and do not reduce the
weighing.

9. *Wa a-qee-mul-waz-na bil-qis-
ti wa laa tukh-si-rul-mee-
zaan.*

وَأَقِمْ وَزَنَ بِالْقِسْطِ وَلَا تُخْسِرِ الْمِيزَانَ ۝

10 And the earth, He laid it for
(His) creatures.

10. *Wal-ar-da wa-da-'a-haa
lil-a-naa-mi*

وَالْأَرْضَ وَضَعَهَا لِلْأَنْعَامِ ۝

11. Therein are fruits and
date-palms bearing sheathed
blossom.

11. *fee-haa faa-ki-ha-tunw-wan-
nakh-lu zaa-tul-ak-maam.*

فِيهَا فَاكِهَةٌ وَالنَّخْلُ ذَاتُ الْأَكْمَامِ ۝

12. And grain with chaff, and fragrant herbs	12. <i>Wal-hab-bu zul-'as-fi war-rai- haan.</i>	وَالْحَبُّ ذُو الْعَصْفِ وَالرَّيْحَانُ ۝
13 So, which favours of your RABB (Guardian-Lord) will you both deny?	13. <i>Fa-bi-aiy-yi aa-lāa-i rab-bi- ku-maa tu-kaz-zi-baan.</i>	فَلْيَا أَيُّهَا الَّذِينَ كَفَرُوا كَذَّبْتُمْ
14 He created man from dry clay, as used in pottery,	14. <i>Kha-la-qal-in-saa-na min- ṣal-saa-lin kal-fakh-khaa-ri</i>	خَلَقَ الْإِنْسَانَ مِنْ صَلْصَالٍ كَالْفَخَّارِ ۝
15. And created JINN (genii) from a flame of fire	15. <i>wa kha-la-qal-jān-na mim- maa-ri-jim-min-naar.</i>	وَخَلَقَ الْجَانَّ مِنْ نَارٍ مِنْ تَحْتِهَا ۝
16 So, which favours of your RABB (Guardian-Lord) will you both deny?	16. <i>Fa-bi-aiy-yi aa-lāa-i rab-bi- ku-maa tu-kaz-zi-baan.</i>	فَلْيَا أَيُّهَا الَّذِينَ كَفَرُوا كَذَّبْتُمْ
17 The Lord of the (two) easts and the Lord of the (two) wests	17. <i>Rab-bul-mash-ri-qai-ni wa rab-bul-magh-ri-bain.</i>	رَبُّ الْمَشْرِقَيْنِ رَبُّ الْمَغْرِبَيْنِ ۝
18 So, which favours of your RABB (Guardian-Lord) will you both deny?	18. <i>Fa-bi-aiy-yi aa-lāa-i rab-bi- ku-maa tu-kaz-zi-baan.</i>	فَلْيَا أَيُّهَا الَّذِينَ كَفَرُوا كَذَّبْتُمْ

COMMENTARY

Verses 1-4 : As already stated, the word **الرَّحْمَنُ** (The Most Merciful or Gracious) forms the first verse of this **Soo-rah**. In these verses Almighty Allah has said that it is He Who created Man, then taught him the Qur-aan and also taught him the faculty of speech. Creation of man and granting him the power of Speech are also manifestations of Allah's Grace but by placing the teaching of the Qur-aan next to His attributive name **الرَّحْمَنُ** Allah has given an idea of the value and importance which the Qur-aan and its learning, etc. occupy in the sight of Allah. That is why Allah has made the words **عَلَّمَهُ الْقُرْآنَ** (He taught the Qur-aan) the second verse and the words **خَلَقَ الْإِنْسَانَ** (He created man) and **عَلَّمَهُ** (He taught him speech) the second and the third verses of this **Soo-rah**. The word **الْبَيِّنَاتِ** implies intelligent speech with power of expression and capacity to understand and the relations of things to one another, distinction between right and wrong and power to explain to others his feelings and impressions.

Verse 5 : In the next few verses Allah mentions His miraculous **Ability** of creation. The Sun and the Moon follow a pre-determined course of movement with extreme precision. If they departed from their fixed orbits or preceded or receded from their scheduled programmes even for a moment, the whole universe would be upset and destroyed.

Verse No.6 : The stars and the trees prostrate themselves before their Creator, Allah. Commentators have said that by their prostration is meant their obedience to the **Divine Programme** set for them to follow and their service to the living objects of the earth. There are verses in the Qur-aan declaring that everything in the heavens and the earth glorify Allah, although we do not understand the act of their glorification. Take only one of such verses.

وَأَنْ مِنْ شَيْءٍ إِلَّا يُسَبِّحُ بِحَمْدِ اللَّهِ وَلَكِنْ لَا تَفْقَهُونَ تَسْبِيحَهُمْ

*"And their is not a thing that does not celebrate His praise,
but you do not understand their celebration". (17:44)*

Just as we do not understand the act of glorification of these things, all things in the world may be actually prostrating themselves before Allah even though we do not understand their act of prostration

Verses 7-9 : He erected the high heavens and established the scale of **Justice**, meaning that divine justice pervades the entire **Universe**. Justice does not mean only justice which we get from the courts. The word Justice also includes the balance and harmony that pervades every nook and corner and that balance and harmony should not be transgressed. Then Allah **Commands** to establish the scale of **Justice** and never to fall short of the due measure, in selling or buying goods

Verses 10-13 : In verses 10 to 12, Allah reminds mankind of His favour in creating the earth for the benefit of all living things. On the surface of the earth man grows all sorts of fruits and date-palms with sheathed clusters. They also grow grains having husk and sweet-smelling plants. The thirteenth verse is the refrain that occurs thirty-one times in this *Soo-rah* meaning that the favours bestowed by Allah on humanity are so numerous that it is not possible for any one to deny them

Verses 14-16 : In these verses Allah mentions the process of creation. He created man from dried clay like that of earthen pots, but He created Jinn from a flame of fire. These are favours which is impossible to deny.

Verses 17-18 : Allah is the Lord of the two **East**s and the two **West**s. We generally speak of one East and one West direction but in this verse Allah speaks of two **East**s and two **West**s. In verse No 137 of *Soo-rah 7 Al-A'raaf* Allah has spoken of **East**s and **West**s. Commentators explain this aspect by saying that the sun changes its position both in the East and West with the changes of seasons. Thus the Sun hits many points both in the East and the West, so that there are so many Easts and so many Wests, but the two extremes in each direction may be taken as two Easts and two Wests as mentioned in this verse. The eighteenth verse is the usual refrain which has been explained already

(To be Continued)

ان التوكل ليس معناه اطراح الانسان للاسباب التي وضعها الله ، والاتكال عليه ان ينزق له العوائد ، ويجعل السماء من فوق راسه تمطر الذهب والفضة ، والارض من تحت قدميه تخرج له الخبز والاثام والسنن والصل ؛ بلا جهد ولا سعى ولا تفكير ولا عمل .

ان معنى التوكل ان يرتب الانسان المقدمات ، ويدع النتائج لله ، ان يبذر الحب ، ويرجو الثمار من الرب .

ان يقوم بالجانب البشرى الذى يخصه ، ويترك الباقي لربه ، يعنى له الاسباب ، ويزيل من طريقه الموانع ، وما اكثر الاسباب التى يجهلها الانسان ، وما اكثر الموانع التى لا يعلمها ، فضلا عن يستطيع تذليلها .

ولقد جاء اعرابي الى رسول الله صلى الله عليه وسلم فترك ناقته بباب المسجد سائبة بلا عقال ، وزعم بذلك انه يتوكل على الله فى حراستها ، فقال له الذى الكريم كلمته التى مرت فى المسلمين مسرى الامثال السائرة : « اعقلها وتوكل » .

والحديث الذى يتعلق بأذباله المتبطلون ، لو توكلتم على الله حتى توكله لرزقكم كما يرزق الطير ، تغدو خفاصا وتروح بطانا ، هو فى الواقع حجة عليهم لا لهم ، فانه لم يضمن لها الروح ملائ الطون ، الا بعد عدوها وسعيها ، لا مع بقائها فى اوكارها .

بشكر مجلة حضارة الاسلام

للدنيا خالصة يوم القيامة ، ذلكم هو المؤمن يسخر للدنيا لنفسه ، ولا يسخر نفسه للدنيا ، المؤمن لا يتخذ الدنيا ربا فتتخذ الدنيا عبدا .

ولكنه بعد ذلك عضو عامل فى جسم الامة ، ودم يجرى فى عروقها . يمدى بالقوة والحركة والنماء ، فهو اذا زرع احسن ، واذا صنع اتقن ، واذا تأجر برع ، وهو فى كل جانب من جوانب الحياة حاذق مجيد .

قد كان اصحاب النبي صلى الله عليه وسلم . زراعا وتجارا وصناعا متقنين ، ولم يقعد بهم ايمانهم بالآخرة عن العمل للدنيا ، كيف وقد قال رسولهم : « ان قامت الساعة وفى يد احدكم فسيلة فان استطاع الا يقوم حتى يغرسها ، فليغرسها ، ولماذا يغرسها والساعة ستقوم ، ولا امل فى انتفاع احد من الخلق بها ؟ لانه تكريم العمل لدات العمل ، ولو لم يكن من ورائه نفع وانتفاع .

التوكل ليس معناه التواكل :

« ان السماء لا تمطر ذهبا ولا فضة » .

بهذا الجواب العمى تندفع تلك الشبهة التى تحوك فى بعض الصدور .

ذلك ان من صفات المؤمن التوكل على الله . والتسليم له فى شانه كله ، والقرآن الكريم يقول : « وتوكل على الله وكفى بالله وكيل » ، وعلى الله فتوكلوا ان كنتم مؤمنين .

« ومن يتوكل على الله فهو حسبه » .

ولكن ما معنى التوكل ؟

وَقَضَا اللَّهُ لِمَا يَحِبُّ وَيَرِضُ

عَلَى حَبِيبِكَ خَيْرَ الْخَلْقِ كُلِّهِمْ
يَكُلُّ هَؤُلَاءِ مِنَ الْأَهْوَالِ مُقْتَحِمِينَ

يَا رَبِّ صَلِّ وَسَلِّمْ كَأَيَّمَا أَبَدًا
هُوَ الْحَبِيبُ الَّذِي تَرَجَّى شَفَاعَتُهُ

الجمعة فاسموا الى ذكر الله وخروا للبيح ، ذلكم غير لكم ان كنتم تعلمون ، فاذا قضيت الصلاة فانتشروا في الارض وابتغوا من فضل الله واذكروا الله كثيرا لعلكم تفلحون . هذه حياة المسلم في يوم الجمعة ، بيع وتجارة قبل الصلاة ثم سعى الى ذكر الله ثم انتشار في الارض وابتغاء من فضل الله بعد انقضاء الصلاة .

وقد حدثوا ان عمر بن الخطاب راي قوما قاهين في ركن من المسجد بعد صلاة الجمعة فسألم : من انتم ؟ فقالوا : نحن المتوكلون على الله ، فعلاهم عمر بدوره ونهرهم وقال : لا يتعدن احدكم عن طلب الرزق يقول : اللهم ارزقني وقد علم ان السماء لا تمطر ذهبا ولا فضة ، وأن الله يقول : « فاذا قضيت الصلاة فانتشروا في الارض وابتغوا من فضل الله » .

الايمان بالآخرة لا يعطل الدنيا :

ويزعم بعض الناس او يظنون ان الايمان بالآخرة ، والاقبال عليها يعطل العمل للدنيا ، والكفاح من اجل ترقيتها ، فان الدنيا والآخرة ككفتي الميزان لا ترجع احداهما الا بمقدار ما تشيل الاخرى ، وكلشرق والمغرب اذا اقتربت من احدهما ابتعدت من الاخرى ، وكالضربتين اذا ارضت احدا ١٤ اسخطت الاخرى ، !! وهكذا ، فكل اقبال على الآخرة يقابله اعراض عن الدنيا .

وهذا الكلام صحيح اذا نظرنا الى القلوب والاهداف والنيات . . فن جعل الدنيا غاية ونيتها . وهم ابتعد عن الآخرة بقدر ما تعلق قلبه بالدنيا ، وبالعكس ، اي ان المطلوب من المؤمن في الدنيا أن يعمل ويجهد ويكافح ويبني ويعمر ويشد ، على ان تكون الآخرة نيتة ، وغايته وامله .

والمؤمن يتخذ الدنيا مزرعة للآخرة ، والمزرعة تحتاج الى عمل وسعي ، ولكن الثمرة انما تنطفئ كاملة في الآخرة ، وان ادرك بعضها في الدنيا لا قل هي للآخرة آمنوا في الحياة

للانسان يد من ان يعمل وسط الثباين والتضال والصراع ، ووسط مشاهد البغضاء والتشاحن ، ومع ذلك ينتزع نفسه من كل هذا خمس مرات ليكتسبه حقيقة المساواة والاخاء والمحبة من حيث انها هي المصادر الحقة للسعادة الانسانية .

ومن اجل ذلك كان الوقت الذي تستغرقه الصلاة غير مضيع عبثا من ناحية الخيرية والفاعلية ، والنفع العملي للبشرية ، اذ انه على العكس من ذلك قد استغل احسن استغلال ، لتعلم تلك الدروس الجليلة ، التي تجعل الحياة حقا جذيرة بالعيش فيها .

وتلك الدروس في الاخاء والمساواة والمحبة تصبح ممارستها عمليا في الحياة اليومية دعامات لتوحيد الجنس البشري ، وتخليد الحضارة الابدية لبني الانسان .

المؤمن يعمر ارض الله بالعمل :

ولقد يفرق بعض الناس في الخيال ، فيتصورون المؤمن درويشا في « تكية » او راهبا في « دير » متبتلا للعبادة ، منقطعا عن الحياة ، وهذه كارثة على العمل والانتاج .

ولكن هذه الصورة - ان عرفتتها بعض الاديان في بيئات معينة - لاتعرفها عقيدة الاسلام ، فالاسلام لا يعرف المؤمن الا كادحا عاملا مؤديا دوره في الحياة ، آخذا منها معطيا لها ، مستجيبا لما اراد الله من بني آدم حين جعلهم خلفاء الارض « هو انشأكم من الارض واستعمركم فيها » .

عقيدة الاسلام لاتعرف يوما من ايام الاسبوع . يخلص للعبادة ، وينقطع الناس فيه عن اعمال الحياة ، كما تعرف اليهودية مثلا ، ولكن الايام جميعا في الاسلام ايام عمل ، والعمل الديني في الاسلام يمكن ان يكون عبادة بصدق النية . هذا يوم الجمعة عيد الاسلام الاسبوعي ، يقول الله تعالى فيه « يا ايها الذين آمنوا اذا نودى للصلاة من يوم

كبير ، وهي لا تثمر الا بعد كلنا وكذا من السنين ؟ فيقول له ابو الدرداء : وماذا على ان يكون لي ثوابها ولغيري ثمرتها ؟

وهي التي جعلت آخر غرس يفرس شجرة الزيتون ويقول : غرس لنا من قبلنا فاكلنا ، ونفرس لياكل من بعدنا .

العبادات والانتاج .

ولقد يقول بعض الناس : ان كل عقيدة دينية تفرض على المؤمنين بها الوانا من العبادات وضروبا من القربات والمراسيم ، تأخذ من اوقات الناس شيئا يضيق ويتسع باختلاف الاديان وصدوف عباداتها ، وحذ الصلاة الاسلامية التي تؤدي كل يوم خمس مرات : الحس في ذلك تعطيل للعمل ، وتعويق للعامل ، في عصر الآلة والسرعة والمناخنة الحبارة ؟

والحق ان العبادات في الاديان عامة لا تأخذ من وقت الناس الا القليل ، ما لم يشرع الناس لانفسهم من الدين ما لم يأذن به الله ، فيشقوا على انفسهم ويرهقوها عسرا . على ان القليل الذي ينفق في العبادة ، ليس وقتنا ضائعا على الحياة والانتاج : كلا ، انه شحن للطاقة وشحن للهمة ، وتوليد للقوة ، وصقل لعدة النفس ، لتعود الى معركة الحياة اقوى وامضى .

وانه لمن الظلم للواقع ان يقاس الشئ باثره المادى المباشر المنظور ، ويغفل عن اثره الفعال الخفى الهادئ في النفس وفي المادة ايضا .

ما اصدق ما قال الدكتور الكسيس كارليل مؤلف كتاب « الانسان ذلك المجهول » واحد الحائزين على جائزة « نوبل » :

« لعل الصلاة هي اعظم طاقة مولدة للنشاط عرفت الى يومنا هذا ، وقد رايت - بوصني طبيبا - كثيرا من المرضى فشلت العقاقير في علاجهم فلما رفع الطب يديه عجزا

وتسلما تدخلت الصلاة فأبرأتهم من عظامهم .

« ان الصلاة كعمد « الراديوم » مصدر للاشعاع ، ومولد ذاتي للنشاط ، وبالصلاة يسعى الناس الى استزادة نشاطهم المحلود ، حين يخاطبون القوة التي لا يفتنى نشاطها .

اننا نربط انفسنا - حين نصلي - بالقوة العظمى التي تهيم على الكون ، ونسألها ضارعين ان تمنحنا قبسا منها ، نستعين به على معاناة الحياة بل ان الضراعة وحدها كفيلة بان تزيد قوتنا ونشاطنا ، ولن تجد احدا ضرع الى الله مرة الا عادت عليه هذه الضراعة باحسن النتائج .

واذا كان هذا اثر الصلاة بعامة ، فان الصلاة الاسلامية بخاصة ابعد اعوارا ، واعمق آثارا ، انها ليست تعبدا محضا ، ولا ضراعة خالية من معاني الحياة انها - مع الصراعة والتعبد - نظافة ، وثقافة ، ورياضة وترسة خلقية ، وهي - بما سنه الاسلام من نظام الجماعة - مدرسة لتعليم المبادئ الاجتماعية المثلى ، ومعهد للتربية العملية على المحبة والاخاء ، والمساواة بين الناس .

وليت شعري هل يخسر الانتاج ام يربح من رجل يستيقظ قبل ان تبرز الشمس من خلرها ، فيقوم فيتوضأ ويتطهر ، ويصلي لربه ويستقبل نهاسه مبكرا ، طيب النفس ، ونشيط البدن ، منشراح الصدر قوى اليقين .

وبحق ما قاله احد الباحثين في اثره صلاة الجماعة الاسلامية في حياة المسلم : « وانه - وايم الحق - لنعمة كبرى ان يكون في مكة الانسان يتمتع خمس مرات يوميا بجو من السلام التأم وسط عالم يسوده الصراع والنضال . ويجو من المساواة على حين يكون التباين هو النظام السائد ، ويجو من المحبة في معمعة الاحتقاد الوضيعة ، والتنايذات والخصومات المفعمة بها الحياة اليومية » .

انها لاجزل النعم لانها العبرة الجلى من الحياة ، فليس

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

بَلَغَ الْعِلْمَ بِكَمَالِهِ كَشَفَ الدُّجَى بِجَمَالِهِ
حَسَنَتْ جَبِينُ خِصَالِهِ صَلَّوْا عَلَيْهِ وَآلِهِ

اللَّهُمَّ صَلِّ عَلَى سَيِّدِنَا مُحَمَّدٍ أَلَمَ وَعَظَمَ بِهِدْ مِنْ مَثَلِهِمْ لَكَ هـ

ومن يتوكل على الله فهو حسبه

بقلم فضيلة الاستاذ يوسف القرضاوى

مهب الرياح الموج ، انه راس ماله الوحيد فكيف يضيئه
ويبقى صفر اليدن ؟ ان الوقت نعمة يجب أن تشكر بالانتفاع
بها ، ولا تكفر بالتفريط فيها ، وقد قال عمر بن عبد العزيز :
« ان الليل والنهار يعملان فيك فاعمل فيهما ؟ المؤمن يشمر
كان كل يوم تبرز شمس او ينشق فجره ، يناديه بصوت
جهير : أيها الانسان انا خلقك جديد وعلى عملك شهيد
فترود منى واغتتنى بعمل الصالحات فانى اذا مضيت لا
اعود ابدا .

وهو الذى ينشى ان تنفلت الايام من يديه خاوية من
العمل والانتاج ، فلا يؤخر عمل اليوم الى غد لان الغد
عمله الذى يزعمه ، فلا يتسع لعمل غيره من الايام .
وهو كذلك حريص على ان يكون يومه خيرا من
أمسه ، وغده خيرا من يومه ، وان يطيل حياته - بعد موته -
بطول اعماله ، ويمد عمره بامتداد الجميل من آثاره ، انه
يحرص ان يخلف وراءه علما نافعا ، او عملا طيبا ، او
مشروعا مشرا ، او صدقة جارية او ذرية سالحة ، وعلى
قدر ما يمتد ويبقى الأثر الذى يخلفه - وعلى قدر ما ينتفع
الناس به تكون ثوابته عند الله ، هذه الروح هى التى
جعلت رجلا كابى الدرداء - صاحب رسول الله - يفرس
شجرة الجوز وهو فى الشوط الاخير من رحلة الحياة ،
فيقول له بعض الناس : انفرس هذه الشجرة وانت شيخ

متبع من العدد السابق -
وبذلك يظل محتفظا بحيوته وطاقته الجسدية والعصبية
والعقلية والنفسية ، فلا يصرفها الى فى العمل الصالح او ما
يعين عليه من هو برئ .
وهذا كسب كبير للفرد نفسه ، ولاسرتة واولاده ،
وللمجتمع الذى يعيش فيه ، وللحياة الانسانية عامة .
اننا لو احصينا ما تستهلكه الشهوات المحرمة ،
والموبقات المحظورة ، والملاهي الآثمة - التى يجنبها
المؤمنون الصادقون - من الطاقات الانسانية والمادية - لبلغت
حدا هائلا يفوق ما تتعلمه الحروب المدمرة ، والابوثة
الفتاكة ، والكوارث المخربة ، ولكن الالف والمائة هما
اللدان هونا على الناس هذه الخسائر الفادحة ، التى تصاب
بها الانسانية كل يوم ، بل كل ساعة ، وقد نشرت
الصحف ان فى أمريكا ٧٢ مليونا يتعاطون الخمر ، منهم
٢٠ مليونا يكلفون الدولة بليونى دولار كل سنة بسبب
تخلفهم عن العمل فاذا كانت هذه مغارم الخمر وحدها ،
فكم تبلغ مغارم سائر الموبقات وسوء اثرها على الانتاج .

احساس المؤمن بقيمة الوقت :

والمؤمن أهمق الناس احساسا بقيمة الوقت ، ان الله
سأله يوم الجزاء عن عمره فيم افناه ؟ وعن شبابه فيم اجهلاه ؟
فهو لهذا يضمن بوقته ان يضع فى عبث ، او يبعثر فى

شؤون إسلامية
بها القرآن الكريم والسنة النبوية
تصدر مرتين في كل شهر في أربع وثلاثين والعدد

الإسلام

مَجَلَّة
دار التصنيف (برايمويف) لميتيد

— ومن يتوكل على الله فهو حسبه

المؤمن اعطى الناس احساسا بقيمة الوقت .

ان الوقت القليل الذى ينفق فى العباداة ليس وقتا
ضائعا على الحياة والانتاج .

ما اصدق ما قاله الدكتور الكيس كارليل فى كتابه
" الانسان ذلك المجهول " : لعل الصلاة هى اعظم
طاقة مولدة للنشاط عرفت الى يومنا هذا .

الاسلام لا يعرف المؤمن الاكادحا عاملا مؤديا
دوره فى الحياة

AND SURELY, IT (THE QUR-AAN) IS THE TRUTH OF AS RED CERTAINTY (6

Yaqeen

A NON-SECTARIAN ENGLISH-ARABIC
JOURNAL PRESENTING ISLAM IN
PRISTINE PURITY AS TAUGHT BY
QUR-AAN AND SUNNAH

international

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DAILY PRAYERS ARE DETRIMENTAL TO EVILS	17
MYSTICISM IN ISLAM	19
INVITATION TO ISLAM	21
THE GREAT ADMINISTRATOR	
HAZRAT UMAR FAROOQ (Razi Allahu 'anhu)	22
LOSSES AT UHUD AS AGAINST GAINS AT BADR	24
QUR-AAN MAJEED	
ARABIC TEXT, ITS TRANSLITERATION, TRANSLATION AND COMMENTARY INTO ENGLISH. PART 29, CHAPTER 67, SOO-RAH AL-MULK, VERSES 19 TO 30 (COMPLETED)	10

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Bla-mil-laa-hir-rah-maa-nir-ra-heem.

In the name of Allah, the All Compassionate, the Most Merciful

QUR-AAN AND SUNNAH

Indeed, the Best Word is the Word of Allah (i.e. Qur-aan-e-Majeed) and the Best Guidance is Sunnah of the Holy Prophet Muhammad (Sallallahu-'alaihi-wa-sallam). And the Best deeds are those declared definite and imperative (according to Qur-aan and Sunnah) And the Worst deeds are those invented by man himself (as part of Religion) and all such self-invented formulations are Innovations (*Bid-'at*) and every Innovation (*Bid-'at*) leads a man to Eternal Hell-Fire.

And who is more excellent in speech than the one who calls towards Allah while he himself does righteous deeds and says: Admittedly I am from the obedient ones (*Muslims*). (Al-Qur-aan 41:33)

Explanatory Note:-

Whoever invites people towards Allah deserves great honour and is worthy of being listened to. His words are held in the highest esteem as evidenced below:-

- That he calls people to Allah (the 'Truth of Allah') without involving his 'self', in any way.
- Every deed of his is based on Righteousness showing no divergence between his preaching and his conduct (i.e. his own words and actions), and
- He asserts himself as a Muslim, meaning that he associates himself with the 'Will of Allah', as if he is the full embodiment of Islam, as ordained by Him (Allah) and adopted by His Prophet Muhammad (Sallallahu-'alaihi-wa-sallam).

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Bis-mil-laa-hir-rah-maa-nir-rah-eeem

In the name of Allah, the All-Compassionate, the Most-Merciful

DAILY PRAYERS ARE DETRIMENTAL TO EVILS

إِنَّ الصَّلَاةَ تَنْهَى عَنِ الْفَحْشَاءِ وَالْمُنْكَرِ

"...Indeed, the prayer restrains (one) from indecency and forbidden conduct." (29 : 45)

The underlying idea behind this Ayat (Verse) of Holy Qur-aan is two-fold i.e. *Salaat* has got a spiritual effect to make an individual immune from vices. But this immunity from transgressing the Commands of Allah is subject to the observance of *Salaat* constantly and regularly. It is in the same way as if regular doses of medicine are given to the patient. To get rid of spiritual illness, one should present himself before Allah with all devotion of heart and soul and should not act contrary to the norms of godly commands. In this way, the individual would himself feel how far this regularity in the observance of *Salaat* has exerted a salutary effect on him. The second underlying idea lies in the fact that after one's covenant with Allah, while he presented himself before Him with full devotion of heart and soul, he should not act adversely to the commands. In other words, *Salaat* prohibits the devotees five times a day not to indulge in vices. It is now up to the individual how far he is honest to his commitments to Allah. It is certainly an established fact that *Salaat* exerts spiritual influence on the individual. Holy Qur-aan is also explicit in this matter.

إِنَّ اللَّهَ يَأْمُرُ بِالْعَدْلِ وَالْإِحْسَانِ وَإِيتَاءِ ذِي الْقُرْبَىٰ وَيَنْهَىٰ عَنِ الْفَحْشَاءِ وَالْمُنْكَرِ وَالْبَغْيِ يَعِظُكُمْ لَعَلَّكُمْ تَذَكَّرُونَ

"Surely Allah enjoins justice and kindness and giving (gifts) to kinsmen and forbids indecency, wrongdoing and rebellion.

He admonishes you so that you may be mindful." (16:90)

Now it is unfortunate that even after these exhortations by Allah if one does not desist from indulgence in sins then how *Salaat* can stop him? It should be taken for certain that observance of *Salaat* five times a day is subject to obedience to the Commandments of Allah. *Salaat* does not ordain one simply to do the exercise of standing and sitting. The main gist of its observance is Remembrance of Allah. It all depends on the individual how far he feels Allah's presence, and how far he is attentive by heart and soul while reciting Holy Qur-aan, then only *Salaat* can stop him from indulgence in sins, else *Salaat* performed sans all these qualities, is like exercise in futility performed by a hypocrite. In this wake following saying (*Hadith*) of the Prophet (*Sallallahu 'alaihi wa sallam*) is quoted

لَا يَذْكُرُ اللَّهَ مِنْهَا إِلَّا قَلِيلًا

*"The type of Salaat (performed by hypocrites)
is devoid of Allah's remembrance or very little of it."*

What one (the hypocrite) gets out of this *Salaat* is nothing else other than widening of the

gulf between him and Allah. Holy Qur-aan testifies as under :

وَأَقِمِ الصَّلَاةَ لِذِكْرِي ۝

"..And keep up the prayers for My remembrance." (20:14)

Remembrance of Allah is the gist of all prayers and Jihad is a constant Remembrance of Allah, or else these are all exercises in futile. For this reason *Ulema* stressed what Hazrat Abu Darda (*Razi Allahu 'anh*) desired in the interpretation of Hadith It was Allah's remembrance which one should always do. Time and again Holy Qur-aan mentions three forbidden things that is. (transgression, unwise action and indecency) Man is bestowed with three instinctive powers;

- | | |
|----------------------------------|------------------------------|
| (i) Bestial/Carnal Power | (قوت بهیمیہ / قوت شہوانیہ) |
| (ii) Imaginative/Satanic Power | (قوت ویمیہ / قوت شیطانیہ) |
| (iii) Wrathful/Carnivorous Power | (قوت غضبیہ / قوت سبعیہ) |

Unwise actions or pursuits are controlled by secure nature and right wisdom, or else the rational/angelic power is overcast by satanic power, therefore unwise actions are committed.

In case man is overpowered by wrathful/carnivorous sense he crosses the human limits and becomes a brute, therefore he runs to tear like a carnivora thus turns into a savage. He plays voilently with the life, property and honour of others with high handedness. Now the regularity in the observance of *Şalaat* leaves a solitary effect on a Muslim in such a way that these potential powers are purified and duly controlled by wisdom.

The development of sublimity in the human character, quite averse to instinctive qualities, is generated in human nature by Allah's remembrance quite often and very regularly five times a day

Sometimes some good act excels over remembrance of Allah, but Allah's favours should always be sought after. Anywhere anytime if one inclines towards committing a sin he should immediately divert his thoughts towards Allah. Holy Qur-aan and *Hadith* are very explicit in this connection.

"Whenever a believer remembers Allah he gets a response. This is a great honour which one should always seek"

Someone asked Hazrat Muhammad (*Şallallahu 'alaihi wa sallam*) about an effective way among so many commandments to desist from indulging in sins. The Prophet (*Şallallahu 'alaihi wa sallam*) told him "Keep your tongue wet with Allah's remembrance i.e. one should always pronounce Allah's greatness."

Shah Waliullah (*Rahmatullah 'alaihi*) in one of his treatises wrote "The time spent in performing *Salaat* is well spent because one is away from committing sins."

This is an appropriate interpretation of Ayat :

وَلَا يَكْفُرُ اللَّهُ الْكِبْرَ وَاللَّهُ يَعْلَمُ مَا تَصْنَعُونَ ۝

"And indeed, remembrance of Allah is the greatest (virtue).

And Allah knows what you do." (29:45)

It means Allah knows who is honest in his act and who is not. His treatment is according to the sincerity of each individual

Supplication

"O Allah please give us strength to observe *Şalaat* in such a way which would bestow favours upon us". Amen !

MYSTICISM**MYSTICISM IN ISLAM**

The word 'Mysticism', as understood and interpreted in wider sense, denotes certain rituals which give meaning to basic beliefs and expose philosophy of religion.

Before the advent of Islam the strongest of all mysticisms was 'Vedanta'. Such practices were prevalent among the Hindus with different races and colours throughout the sub-continent, which had recently been named as Hindudatwa. Hindu religion as such had never been in existence.

The Vedas could never be named as the sources of beliefs, because the residents of the sub-continent had a combination of different beliefs and practices. However, the towering personalities of Shri Rama and Shri Krishna were adored and deified right from extreme north of the sub-continent to the extreme south. Ramayana and Bhagwat Geeta were supposed to be the true revealed scriptures whereas the basis of Hindudatva i.e. the 'Vedas' were consigned to oblivion.

'Ramayana' was written by Valmiki Rishi. It is a lengthy episode of Shri Rama's exploits in the south of India, while he was exiled for fourteen years by his father. After completing fourteen years he returned back to his home in Ayudhya triumphantly. Another book, Bhagwat Geeta, consisted of sermons given by Shri Krishna to Panduwas while they

were engaged in fratricidal war with their own brothers 'Kuruwas', in a famous battle of Maha Bharta.

The Sharia, social laws, were given by quite a different person named Manuji. These social laws had always been disputed being authentic and they were subject of changes from time to time. At the same time certain ritualistic practices were adopted and such practices were named as Vedanta. They had salutary effect on the behaviour of human beings which invoked feelings of sympathy, kindness and forgiveness.

To keep the record straight a fallacy committed by Dr. Radhakrishnan is needed to be exposed. In one of his books he dealt with Sufism. He emphasized that Sufism was an off-shoot of Vedanta, and he asserts that it was introduced among early period Muslims after they made successful inroads in Iran and in the Indian sub-continent. He may be correct to some extent because intellectual pursuit never knows boundaries. It is a collective legacy of the whole humanity. An European writer is very much popular in the East as he is popular in the West and vice versa. Cultural fabric is woven with the aid of language but the message contained in whichever language is the legacy of whole humanity. Vedanta is, no doubt, a strong vehicle to transform an individual into a responsible being but to call Sufism a derivative of Vedanta is

a misnomer. Islam professes unity of Godhead whereas Hindudatva is a riot of gods and goddesses. This is the only unassailable argument in favour of decrying the stand taken by the learned scholar.

After the subjugation of Mecca by the Holy Prophet Hazrat Muhammad (ﷺ) Allah revealed to him the following Ayat:

"Today I have perfected your religion for you; completed My favours upon you and chosen Al-Islam as a religion for you." (5:3)

A true religion has got certain basic principles of belief and some ritualistic practices. Islam qualifies these basic principles on the basis of the unity of Godhead and Finality of Prophethood on the personality of Hazrat Muhammad (ﷺ). Likewise one should have belief in the sanctity of all revealed scriptures and should have faith in the Prophethood of all foregone prophets. But so far as the ritualistic practices in Islam are concerned they are the products of later years. They may be attributed to all out developments in Muslim Ummah. Like jurisprudence (Fiqh) its origin is also in the later years. Jurisprudence was developed due to the complexities of trade and

commerce and social problems ensued, therefore the need for codification of Shariat, as enunciated in Holy Qur-aan and Sunnah, was felt. Different jurists codified them as per their own geniuses. They differed among themselves, which was logical, but they were honest in interpreting the rules of Shariat as revealed in Holy Qur-aan and preached and practised by Hazrat Muhammad (*Ṣallallahu 'alaihi wa sallam*). The science of genealogy (*Asma ur rijal*) in compiling Hadith is authentic treatise. Likewise some thinkers started thinking about the philosophy of religion of Islam, which was named Sufism.

To say prayers five times a day, to give alms to the poor, to observe fast in the month of Ramazan are, no doubt, sure ways to fulfill the obligations imposed by Islam on the believers. In addition to these observances certain ritualistic practices are resorted to. These practices are subject to the conditionalities imposed by Qur-aan and Sunnah, therefore, in the remotest sense they can not be the derivatives of any other religion. Hence the contention of Dr Radhakrishnan that Sufism is derivative of Vedanta is unfounded.

Muslims are enjoined to recite *Soo-rah Fateha* in all *raka'ats* of *Ṣalaat*. In this *Soo-rah* the believers are enjoined to the commands of Allah and to follow in the footsteps of the persons who are favoured by Allah. Who are these favoured ones? These are the persons who were

tortured by the opponents. They were made to lie down on the burning sands and heavy stones were put on their bodies. If one desires to become one of them he should also suffer hardships in the propagation of Truth and Righteousness. The question arises what is the ambition behind this urge to suffer hardships in the propagation of Truth and Righteousness, or else, human being is by nature a seeker of comforts and luxuries? This urge or ambition is inculcated after one realizes the true meaning of sending Salams (blessings) on the personality of Holy Prophet (*Ṣallallahu 'alaihi wa sallam*) and likewise on all sacred souls including upon himself while he is in sitting posture during *Salaat*. It is, therefore, emphatically asserted by Holy Qur-aan that *Ṣalaat* is the vehicle of spiritual elevation for the believers.

To perform *Ṣalaat* five times a day is a duty imposed upon every believer. This duty is over and above all duties one performs in day to day life to earn livelihood. He is duty bound to sustain his family members. But at the same time he is told to remember Allah always. Remembrance of Allah always in day to day dealings invokes godliness. This is done not by mouth only, but we should keep His presence felt by heart as well. These sublime feelings are inculcated in human beings only after one realizes the true meaning of existence.

Healthy mind is vital for a healthy body. Healthy mind is the product of right thoughts, right behaviour and right attitude. These

qualities of human behaviour are all subject to remembrance of Allah every time. The wish for amassing wealth and riches is ingrained in every human being, because this is the sure way of security in life and one can get satisfaction also but this wish of amassing greater comforts is turned into greed, which has no bounds. This is unsatiable, therefore, a greedy person always remains mentally perturbed. The sufistic practices rekindle the inner puristic qualities of human nature.

Allah declared in Holy Qur-aan that a human being is the vicegerent of Allah on the surface of the earth and he is turned into the lowest of the low of His creations if he transgresses and indulges into sins. But still the door of repentance is open to the wayward. There is a silver lining behind the darkest clouds. We have seen hardened criminals turning into godly persons. It means a human being is by nature virtuous and god-fearing.

Sufistic practices were adopted by eminent godly persons (*Aulia Allah*) in Muslim Ummah, which resulted into large number of non-believers coming into the fold of Islam. To inculcate such spirit it is time now the research scholars in major universities in the Muslim World should devote their time and energy to render meaningful research in sufistic practices. In this way the Ummah at large is benefitted and the fruits of these endeavours are shared by the non-muslims as well.

AL-OUR-AAN**INVITATION TO ISLAM**

Thinkers, philosophers and psychologists are all agreed that sometimes a thought or an idea can have such a strong hold on one's mind that one begins to see things through the mind's eye. Whether we call them hallucinations or excogitation, it cannot alter the fact that for that person such creations of the brain become real in the sense that he begins to hear and see them, and sometimes he feels the elevating or depressing impact of such visions and on their account experiences pleasure or pain. The pleasure or pain of such fantasies may last for a time or disappear as mysteriously as it has appeared.

With an open mind and a little measure of understanding, it should not be difficult to apply a similar line of reasoning to creation, existence and ultimate disintegration of the Universe. If a human mind, with all its limitations and imperfections, can produce from out of nothing images which appear to it to be tangible and true, Allah the Omnipotent most certainly can cause into existence the Universe by His Will. Despite the utterly incompatible qualities of human mind, its working can create images which are life like for it, more so the unlimited greatness and Omnipotence of Allah is, and shall always be, capable of creating and nourishing the Universe as long as He Wills, for sensuous perception of

all His creatures. This Universe is therefore very much substantial and real for all His creatures who are placed in it according to the Grand Design of the Master Creator.

The scientists of this world, in spite of the great strides they have made in obtaining knowledge of different phenomena and attributes of Matter, have not been able to discover what ingredients Matter is made up of. Could it not be that Matter is basically 'nothing', and for that reason there is nothing for the scientists to analyse and discover?

Elucidation by Hazrat Maulana Syed Muhammad Anwar Shah Kashmiri (Rahmatulla 'alaih) of the Fact of Existence from Non-existence.

One endowed with will and initiative, like an animal or a human being, is not dependent on external agencies for one's actions. That is why we find that some time human beings and animals are in motion and sometimes at rest. This is entirely a matter of their own evolution.

A man is free to move his hand up and down or open his mouth to speak or remain silent. For all these actions, he is not dependent on Matter only when he acts in relation to things done or made by some

one else. For example, in case of a carpenter wanting to make a table, he has to depend, besides his will on skill, on a plan (size and shape of the table) and the relevant material. The carpenter does not stand in need of any Matter for exercise of his own skill and will to act, he will cut and join the planks of wood to make a table. For this, the skilled movement of his hands is sufficient. But to use his skill and exercise his will, he needs Matter in the shape of planks of wood, nails, etc. The wood is not a product of any of his making nor are nails or other materials required by him. It has been made by someone else. The wood on which the carpenter wants to exercise his skill, is due to the act of another agency, and as such when the active agent (the carpenter) will want to act upon the things done or made by another agent, he will become dependent upon the product of that external agent.

It is a point for the Materialists to ponder over and to realise that since Allah is One and the Only One, and His Greatness, Knowledge and Omnipotence are all pervading and unrivalled. He is neither obliged to nor dependent upon the result of anyone else's act or efforts that is, any outside

(To be continued on page 24)

HEROES OF ISLAM

THE GREAT ADMINISTRATOR HAZRAT UMAR FAROOQ (RAZI ALLAHU 'ANHU)

During a decade of Hazrat Umar's Caliphate, the two most powerful and extensive empires of the time, namely, the Roman and the Persian Empires, fell to the Arabs. The most striking feature of these conquests was that there was negligible bloodshed. The gentry and the common folk of those regions acclaimed the Arabs as their saviours from the tyranny and injustice of their erstwhile rulers.

as under :-

"Our secret of victory is our obedience to Allah. If we start disobeying Allah, as the Unbelievers do, we are at par with them and destiny will not move in our favour for the plain reason that in material equipment and numerical strength we stand no comparison with the enemy. We win against odds because we fight in His

qualities but his outstanding quality was that he was an expert at selecting the fittest available man for every job. Despite this, he seldom neglected to consult the intelligent among the Muslims and he always respected sincere opinion.

More difficult than the selection was the allocation of responsibilities to the selected personnel for the different departments of administration, and

"Administration of justice is an important duty of the government. You Qazees (Judges) should treat all people alike in according free accessibility, patient hearing and dispensing of justice, so that the weak among them may not despair of equity and the influential may not build in vain hopes in you. The burden of proof shall always lie on the complainant and the burden of oath on the defendant. Compromise between parties is permissible provided the terms of the compromise do not make lawful what Islamic law holds unlawful."

The Arabs, were guided by lofty principles of Islam, and their motive was the glorification of Truth and emancipation of mankind from oppression. To contain and suppress the forces of evil was the real task, they felt, Allah Almighty had entrusted to them, so that mankind — His great family, might recognise His Benevolent Hand working for their emancipation. This is borne out by some of the instructions Hazrat Umar (Razi Allahu 'anhu) sent to Hazrat Sa'ad bin Abi Waqqaas, the C-in-C, of the Arab fighting forces in Persia. They were

Glorious cause. But for His Help we would never win."

Likewise, in his first address to his people after assumption of office, Hazrat Umar (Razi Allahu 'anhu), said

"I compare the Arab people to a camel who has the good sense to obey his driver. The duty of the driver it is to see that he is leading the camel on the right path. I assure you on oath that I shall lead you on the right path."

Hazrat Umar (Razi Allahu 'anhu) was blessed with many

still more difficult was the effective supervision of the great dignitaries of administration. To overcome all these difficulties, Hazrat Umar had devised a method - -

To each officer, whatever his rank was given at the time of his appointment, a document incorporating therein his rights and obligations. It was binding on all officers to recite word by word, in a public gathering in the town of their posting, all the terms laid down in their order of appointment. By that easy contrivance the common people were at once acquainted with the

limitations beyond which their officers could not go without risking dismissal and dishonour

Moreover, at the time of his appointment, each officer was called upon to give a solemn pledge that (a) he would not put on dress made of fine cloth; (b) he would not eat of fine flour; (c) he would not keep a chamberlain at his door, and (d) he would never deny audience to a needy one

To provide effective deterrent against any chances of corruption, a list was prepared at the time of appointment of all the properties of an officer. A copy of this list was carefully preserved in the State Records Office. After recall from duty, every officer whose properties exceeded the catalogued items, was called upon to render an account thereof

Further, Hazrat Umar (*Razi Allahu 'anh*) had made it obligatory on every public servant, whatever his status, to be of the Haj Pilgrimage. On the Hajj Day it was proclaimed publicly that any one having any grievance against any officer, would be heard. If any officer was found guilty of misconduct, he was publicly punished

During the regime of Hazrat Umar (*Razi Allahu 'anh*) the Judiciary was separated from the Executive District courts were

established in the administrative units of each province for the dispensation of justice in civil and criminal cases. Here are the contents of a Circular issued to the Judges :-

"Administration of justice is an important duty of the government. You Qazees (Judges) should treat all people alike in according free accessibility, patient hearing and dispensing of justice, so that the weak among them may not despair of equity and the influential may not build in vain hopes in you. The burden of proof shall always lie on the complainant and the burden of oath on the defendant. Compromise between parties is permissible provided the terms of the compromise do not make lawful what Islamic law holds unlawful."

In the selection of Qazees (Judges), Hazrat Umar exercised extraordinary care. He selected Qazees for their piety, erudition, intelligence, and power of decision. The elite among the intelligentsia, men like Zaid bin Saabit, Abdullah bin Massud, Qazi Shoraih, Jameel bin Al-Amr, Abu Maryam Hanafi, Salmaan bin Rabia, Imraan bin Haseen, and Abu Qurrah Kindi (*Razi Allahu 'anh*) were appointed as Judges in different parts of the

realm.

The reign of Hazrat Umar is renowned for wide diffusion of knowledge and expansion of education, which of course, was mostly religious in character.

For the effective preaching of Islam Hazrat Umar had adopted "fair example rather than fair knowledge" as the motto. His immaculate personal life, his disciplinary spirit in the general administration and his constant vitalization of the general body of Muslims had a tremendous part to play in the diffusion of Islamic thought and its cordial and spontaneous acceptance every where.

Since Qur-aan Majeed is the foundation of the Islamic Faith, Hazrat Umar had realised the need for wide dissemination of Quranic teachings. It was at his instance that Qur-aan Majeed was carefully compiled in its final, lasting shape under the aegis of Hazrat Abu Bakr Siddique (*Razi Allahu 'Anhu*)

When Hazrat Umar himself assumed the reins of administration, he got hundreds of schools opened in all his dominions for the explicit purpose of extensive and free teachings of Qur-aan Majeed.

(To be continued in next issue)

INVITATION TO ISLAM**(Continued from page 21)**

Matter, to work on. The grand design of the Universe which Allah has planned and created, is the creation of His Own Will and Power, and this creation can be understood to have come into existence in the same way as the creation of a human mind. The only difference being that on account of the inherent weaknesses, limitations and imperfections of a human being, his mind can produce out of nothing only images which he alone can see, feel or be influenced by them, while the most Great Omniscient and Omnipotent Allah has caused by His Will the Universe which can be seen and felt by His creatures, and influences their conduct.

It should, therefore, leave no doubt in believing that when a temporal agent with his God-given faculties, is not dependent on outside matter for his imaginary creation, and nothing intervenes between such an agent and his performance, nothing can interfere between Allah the Master Planner, and His action. He is the Beginner, Omnipotent and Eternal. The real Planner, Designer and Maker of this entire Universe is Allah, and it is the product only of His Own Power

Islamic History**LOSSES AT UHUD AS AGAINST
GAINS AT BADR**

In the context of the losses suffered by the Muslims at Uhud, Allah draws a comparison with the gains achieved by them at Badr. Qur-aan Majeed says

"If you have received a blow, then the unbelievers too have received a blow like it. We alternate such days among the people, so that Allah may know those who believe and out of you select witnesses (to it). Allah does not love the wrong-doers". (3:140)

And again Qur-aan Majeed elucidates that Uhud was willed by Allah to put the believers to a severe test of faith and also to expose the hypocrites

"When a disaster befell you, though you had inflicted twice as much, you exclaimed: How is this? Say: That is due to your own doing. Surely Allah has power over all

and Will.

The entire Universe was a non-entity. One Divine pronouncement of KUN' (كُنْ) "Be", brought it into being. This was an act of Allah which came about by His Power without Matter.

things. And what befell you on the day when the two armies met, was by Allah's command, so that He may know the true believers. And that He may know the hypocrites."
(3:165-167)

The outcome of Badr and Uhud in contrast only goes to prove that patience and piety are essential to win a victory on the battlefield. Patience means to face every difficulty with fortitude. Piety generates the spirit of righteousness in order to attain firmness of belief. At the time of Badr, these virtues were prevailed widely. Hence a handful of Muslim fighters defeated a much more powerful enemy. At Uhud, a group of the believers showed weakness in their belief and they did not come up to the high standard of patience and piety.

The result was a grievous loss. Uhud nevertheless did provide a training ground for the believers to inculcate in themselves full faith, to avoid greed, to obey the Holy Prophet (ﷺ), and above all to have trust in Almighty Allah. No doubt the victory and triumph belong to Allah, but His help comes to those who are sincere, pious, and persevering.

Chapter 67

[Soo-ra-tul Mulk]

(Continued from May 22, 1997 Issue)

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|--|--|---|
| <p>19. Did they not see the birds above them spreading and folding (their wings); nothing holds them except the All-Compassionate. Surely, every thing is in His view.</p> | <p>19. <i>A wa lam ya-rau i-lat-qai-ri fau-qa-hum shaaf-faa-tinw-wa yaq-bidn. Maa yum-si-ku-hun-na il-lar-rah-maan; in-na-hoo bi-kul-li-shai-im-ba-seer.</i></p> | <p>أَوَلَمْ يَرَوْا إِلَى الطَّيْرِ مُوَفَّقًا يَمْشِي عَلَى فِطْرَتِهِ
أَلَيْسَ لَهُ خَالِقٌ غَيْرُ اللَّهِ
إِنَّ اللَّهَ يُبْصِرُ ۝</p> |
| <p>20. Or, who is he that is a host for you that can help you, apart from the All-Compassionate? The unbelievers are not but in delusion.</p> | <p>20. <i>Am-man haa-zal-la-zee hu-wa jun-dul-la-kum yan-shu-ru-kum-min doo-nir-rah-maan. I-nil-kaa-fi-roo-na il-laa fee ghu-roor.</i></p> | <p>أَمَّنْ هَذَا الَّذِي هُوَ جُنْدُكَ يَنْصُرُكَ مِنْ
أَعْدَائِكَ الرَّحْمَنُ إِنَّ الْكَافِرِينَ فِي عَذَابٍ ۝</p> |
| <p>21. Or, who is he that can feed you, if He withheld His provision? But they (the unbelievers) are set in arrogance and aversion.</p> | <p>21. <i>Am-man haa-zal-la-zee yar-zu-qu-kum in am-sa-ka riz-qah; bal-laj-joo fee 'u-tuw-winw-wa nu-foor.</i></p> | <p>أَمَّنْ هَذَا الَّذِي يَرْزُقُكَ إِنْ أَمْسَكَ
رِزْقَهُ بَلْ لَجُّوا فِي عُتُوٍّ وَنُفُورٍ ۝</p> |
| <p>22. Is he who walks headlong upon his face better guided, or he who goes upright on a straight path?</p> | <p>22. <i>A-fa-mainy-yam-shee mukib-ban 'a-laa waj-hi-hēe ah-dāa am-mainy-yam-shee sa-weey-yan 'a-laa-si-raa-tim-mus-ta-qeem.</i></p> | <p>أَفَمَنْ هُوَ مُسَيِّئًا عَلَى وَجْهِهِ أَهْدَىٰ
أَمَّنْ يَمْشِي سَوِيًّا عَلَىٰ صِرَاطٍ مُسْتَقِيمٍ ۝</p> |
| <p>23. Say : It is He Who created you, and made for you the ears, the eyes and the heart ; how little you thank Him!</p> | <p>23. <i>Qul hu-wal-la-zēe an-sha-a-kum wa ja-'a-la la-ku-nuus-sam-'a wal-ab-ṣaa-ra wal-af-i-dah. Qa-lee-lam-maa tash-ku-roon.</i></p> | <p>قُلْ هُوَ الَّذِي أَنْشَأَكُمْ وَجَعَلَ لَكُمُ السَّمْعَ
وَالْأَبْصَارَ وَالْأَفْئِدَةَ قَلِيلًا مَّا تَشْكُرُونَ ۝</p> |
| <p>24. Say It is HE Who spread you on the earth, and towards Him you shall be gathered.</p> | <p>24. <i>Qul hu-wal-la-zee za-ra-a-kum fil-ar-di wa i-lai-hi tuḥ-sha-roon.</i></p> | <p>قُلْ هُوَ الَّذِي ذَرَأَكُمْ فِي الْأَرْضِ
وَإِلَيْهِ تُحْشَرُونَ ۝</p> |
| <p>25. And they say : When is this promise (to be fulfilled) if you are truthful?</p> | <p>25. <i>Wa ya-qoo-loo-na ma-taa haa-zal-wa'-du in kun-tum saa-di-qeen.</i></p> | <p>أَوْ يَقُولُونَ مَتَىٰ هَذَا الْوَعْدُ
إِنْ كُنْتُمْ صَادِقِينَ ۝</p> |

26. Say (O Prophet): Indeed, the knowledge (thereof) is (only) with Allah, and I am only a clear Warner.	26. <i>Qul in-na-mal-'il-mu 'in-dal-lah wa in-na-maa a-na-na-zee-rum-mu-been.</i>	قُلْ إِنَّمَا الْعِلْمُ عِنْدَ اللَّهِ وَإِنَّمَا أَنَا نَذِيرٌ مُبِينٌ ۝
27. But when they see it drawing near, grieved shall be the faces of those who disbelieved and it shall be said to them: This is what you used to call for.	27. <i>Fa-lam-ma'ara-au-hu-zul-fa-tan sē-at wu-joo-hul-la-zee-na ka-fa-roo wa qee-la haa-zal-la-zee kun-tum bi-hee tad-da-'oon.</i>	فَلَمَّا رَأَوْهُ زُلْفَةً سَيِّئَتْ وُجُوهُ الَّذِينَ كَفَرُوا وَقِيلَ هَذَا الَّذِي كُنْتُمْ بِهِ تَدْعُونَ ۝
28. Say: Look here, whether Allah destroys me and those with me, or has mercy on us, yet who will protect the unbelievers from the painful torment?	28. <i>Qul a-ra-ai-tum in ah-la-ka-ni-yal-laa-hu wa mam-ma-'i-ya au ra-ḥi-ma-naa fa-mainy-yu-jee-rul-kaa-fi-ree-na min 'a-zaa-bin a-leem.</i>	قُلْ أَرَأَيْتُمْ إِنْ أَهْلَكْنِي اللَّهُ وَمَنْ مَعِيَ أَوْ رَحِمَنَا فَمَنْ يُجِيرُ الْكَافِرِينَ مِنْ عَذَابٍ أَلِيمٍ ۝
29. Say: He is the All-Compassionate, in Him do we believe and on Him do we rely; and you shall soon know who is in clear error.	29. <i>Qul hu-war-rah-maa-nu aa-man-naa bi-hee wa 'a-lai-hi ta-wak-kal-naa, fa-sa-ta'-la- moo-na man hu-wa fee da-laa-lim-mu-been.</i>	قُلْ هُوَ الرَّحْمَنُ أَمَنَّا بِهِ وَعَلَيْهِ تَوَكَّلْنَا فَسَتَعْلَمُونَ مَنْ هُوَ فِي ضَلَالٍ مُبِينٍ ۝
30. Say: Look here, if your water should sink down, then who would bring you running water?	30. <i>Qul a-ra-ai-tum in aṣ-ba-ha maa-u-kum ghau-ran fa-mainy-ya'-tee-kum bi-maa'im-na-'een.</i>	قُلْ أَرَأَيْتُمْ إِنْ أَصْبَحَ مَاؤُكُمْ غَوْرًا فَمَنْ يَأْتِيكُمْ بِسَاءٍ مَعِينٍ ۝

COMMENTARY

Verses 19-22: In order to convince the infidels of His Ability and Power Allah invites their attention to the birds flying just over their heads some times spreading and sometimes folding their wings. Who supports them in the high skies and prevents them from falling down except Merciful Allah? It is Allah's mercy by virtue of which not only do these objects heavier than the air as these birds (also the aircraft) remain suspended in the air but they traverse through it with ease and at great speed. Allah Alone is the Observer and Watcher of all things.

Who is there except Allah who can help you against the host of your enemies (or who is there for you who can help you against Merciful Allah)? None, of course! The repudiators of the Truth are only struggling under a delusion. Again, who is there to provide you with sustenance if Allah withholds from the provision which he bestows upon you day and night?

The example of these infidels is like one who walks head long groping on his face and there is one who walks erect on the straight path. The latter is indeed much better than the former.

Verses 23-27: When they are told that it is Allah, Who has multiplied them on the surface of the earth and

earth and that on the Day of Resurrection they will be gathered together, then instead of believing in the truth of this warning they express doubt about it and ask when will this promise be fulfilled? Allah asks the Holy Prophet (*Ṣallallahu 'alaihi wa sallam*) to tell them that the knowledge of the destined time is with none but Allah and that he (*Ṣallallahu 'alaihi wa sallam*) is only a plain warner. The Holy Qur-aan abounds in Verses which furnish the same answer. (Refer to 7:187, 31:34, 33:63, and 79:42-43). After death when they rise up on the Day of Resurrection they shall behold with their own eyes and close at hand that Day against which they had been warned by their messengers in their worldly lives, their faces will become grieved.

Verses 28-30 : In these Verses Allah advises His Prophet (*Ṣallallahu 'alaihi wa sallam*) to tell the infidels : Do you see that if Allah were to destroy me and those with me, or He conferred His Mercy on us, who can rescue the unbelievers from a grievous punishment?

He is the Most Merciful in Whom we have believed and in Whom we have placed our trust. Soon shall you come to know which of the two parties is in manifest error Say : If your water gets down suddenly deeper in the bottom of the earth, who can supply you with clear flowing water to drink? Indeed none, except Allah

وَاللَّهُ أَعْلَمُ بِالسَّوَابِ

And Allah best knows what is right.

Morals to Learn From this Soo-rah

- 1 All should put in blind faith in the Sovereignty and Omnipotence of Allah and be anxious at all times to protect their Faith from the seduction of Satan.
2. All should make it a point to recite this Soo-rah daily at bed-time to reap its blessings and virtues.

Completed

AL-HADITH

Narrated Abu Huraira (*Razi Allahu 'anhu*) Allah's Apostle (*Ṣallallahu 'alaihi wa sallam*) said, "Allah's Hand is full, and (Its fullness) is not affected by the continuous spending, day and night." He also said, "Do you see what He has spent since He created the Heavens and the Earth? Yet all that has not decreased what is in His Hand". He also said, "His Throne is over the water and in His other Hand is the balance (of justice) and He raises and lowers (whomever He will) "

Narrated 'Abdullah (*Razi Allahu 'anhu*) A Jew came to the Prophet (*Ṣallallahu 'alaihi wa sallam*) and said, "O Muhammad! Allah will hold the heavens on a Finger, and the mountains on a Finger, and the trees on a Finger, and all the creation on a Finger and then He will say, 'I am the King' "On that Allah's Apostle (*Ṣallallahu 'alaihi wa sallam*) smiled till his premolar teeth became visible, and then recited :-

"AND THEY DO NOT ESTEEM ALLAH AS IS HIS RIGHT TO BE ESTEEMED" (39:67)

'Abdullah added Allah's Apostle (*Ṣallallahu 'alaihi wa sallam*) smiled (at the Jew's statement) expressing his wonder and belief in what was said.

AN EARNEST APPEAL TO OUR RESPECTED READERS

This bi-monthly and bi-lingual Journal, Al-Yaqeen International, was founded about forty-five years ago. As our readers are well aware, with their monetary and moral cooperation and by the infinite mercy of Almighty Allah the Journal has, ever since its inception, been serving the cause of Islam and spreading the heavenly message of the Holy Qur'aan and the Sunnat throughout the world continuously.

As is also well known, we did not encumber the pages of the Journal with advertisements. This was simply to keep ourselves aloof from any vestiges of monetary considerations.

We, however, now find ourselves in a blind lane, not knowing how to get out of it. The costs of printing charges and printing materials as also postal charges have gone up manifolds. We are, therefore, left with no alternative but to appeal to our readers to come to our rescue in order to enable us to keep the candle of Divine light burning.

They can help us by trying to increase the number of the readers by introducing the journal to their friends and relatives and by inducing them to subscribe to the Journal. Those who are receiving the Journal as free gift may also strain a bit their pockets to become paying subscribers, so that the candle of spiritual light may keep burning with a steady flame, unaffected by the stormy winds of 'Kufr' and 'Ilhad.

May Allah guide us all on to the path of Islam and keep us firm thereon.

Some Haves and Have — Nots Picked Up From the Holy Qur'an

We quote below sayings of Qur'an Majeed for the guidance of our Readers, who it is believed, shall take lessons from them and try to adjust themselves.

I. Almighty Allah is with those who —

- (a) Patiently persevere-(2-149 & 153; 8-46 & 66).
- (b) Restrain themselves-(2-194 & 153; 8-46 & 66).
- (c) Believe (in Him)-(8-19).
- (d) Establish regular prayers and practise regular charity-(5-13).

II. Almighty Allah bestows His love upon those who —

- (a) Do good-(2-195, 3-134 & 148).
- (b) Keep themselves pure and clean-(2-222, 9-108).
- (c) Act right-(3-76, 9-4 & 7)
- (d) Put their trust in (Him)-(3-159).

III. Almighty Allah does not love —

- (a) The transgressors-(2-190)
- (b) The ungrateful and the wicked-(2-276).
- (c) The arrogant and the vain-glorious-(6-36; 16-23).
- (d) The treacherous-(8-58).
- (e) Those who reject Faith-(3-32).
- (f) Those who do wrong-(3-57 & 140).
- (g) Those given to excesses-(5-90).
- (h) Those who trespass the bounds (of Allah)-(7-55)
- (i) Those who make mischief-(10-81).
- (j) That the evil should be noised about-(4-148).

AL-HADIS: Hazrat Ayesha (*Razi Allahu 'anha*) reported that a Jewess went to her and narrated the punishment of the grave. She said to her: May Allah give you protection from the punishment of the grave. Hazrat Ayesha (*Razi Allahu 'anha*) asked the Apostle of Allah about the punishment of the grave. "Yes" he said, "the punishment of the grave is a fact." Hazrat Ayesha said: I did never see the Prophet say a prayer afterwards except that he sought refuge to Allah from the punishment of the grave. — (Agreed)

AL-HADIS: Hazrat Anas (*Razi Allahu 'anhu*) reported that the Messenger of Allah (*Sallallahu 'alaihi wa sallam*) said: Verily charity appeases wrath of the Lord and removes pages of death. — Tirmizi.

AL-HADIS: Abu Hurairah (*Razi Allahu 'anhu*) reported that the Holy Prophet (*Sallallahu 'alaihi wa sallam*) visited the grave of his mother and wept and caused those around him to weep. He said: I sought permission of my Lord to seek forgiveness for her, but He did not give me permission; and I sought His permission to visit her grave, and He gave me permission. So visit the graves, for they remind death — (Muslim).

إذا حدث كذب ، وإذا وعد أخلف ، وإذا أؤتمن خان .

فكذلك اتصّاله وانصافه بالإسلام يجعله وثيق الصلة بدينه ، قوى الرابطة بمبادئه السامية المقدسة ، وهنا تتكامل شخصية المسلم الذي يجب من متاهل الطهر والنقاء والصفاء ، ويكون مثلاً حياً للقيم الرفيعة ، والشيم العالية الكريمة ، فيقابل التجاوز بالابتناس ، والتحامل بالصفح ، والإساءة بالغفر . ويتحول إلى إلمسة حانية : ويد ناعمة . فيمنع الوجود . أسمى ما في الوجود .

ولأن إسلامه يحتم عليه أن يكون عزيزاً ألبياً ، لا يقبل الضيم . ولا يرتضى لكرامته الذل والهوان ، فلا يأبه لرأس تشمخ غرورا ، أو منكب يترنح خيلاء ، أو قامة تتمطى كبرياء :

ولا تمش في الأرض مرحاً إنك لن تخرق الأرض ولن تبلغ الجبال طولاً .

(الاسراء : ٣٧)

ولا تصغر خدك للناس ولا تمش في الأرض مرحاً إن الله لا يحب كل مختال فخور ، أوقصد في مشيك وأغضض من صوتك إن أنكر الأصوات لصوت الحمير .

(لقمان : ١٩)

فكرامة الإنسان تنشق من إسلامه . وعزته تنبع من دينه وتقواه :

قلله العزة ولرؤسوله وللمؤمنين . وبالله التوفيق . (بشكر مجلة منبر الاسلام)

بمقدار قرب المسلم من الإسلام يكون كمال شخصيته :

(متبع من العدد السابق)

معارج الكمال ، ويصونه من التزق والتخبط . ويحميه من التردى والأخطاط . فمن تمسك بالإسلام فاز ونجح ، ومن انحرف عنه ضل وغوى .

وتركت فيكم ما إن تمسكنم به لن تضلوا بعدي أبدا كتاب الله وسنتي .

والإنسان لما كان مرتبطاً بالمجتمع الذي يعيش فيه . فقد حرص الإسلام على تهيته ليكون عضواً نافعا ، وقلباً ناهضاً بالخير : دافقاً بالحق ، فياضاً بالعطاء ، ها استحق أن يولد من عايش لنفسه فقط ، ومن لم يتم بأمر المسلمين فليس منهم :

لا يؤمن أحدكم حتى يحب لأخيه ما يحب لنفسه .

ومن هنا نرى أن الأخلاق ثمرة الإيمان . . . ولقد تبلور ذلك بوضوح وجلاء من قول المصطفى عليه الصلاة والسلام :

« إن من أحبكم وأقربكم مني مجلساً يوم القيامة : أحاسنكم أخلاقاً . الموطأون أكثافاً . الذين يألفون ويؤلفون » .

وإذا كان إحراف الإنسان عن هذا الدين الخفيف يجعله بعيداً نائياً عن الصراط السوي ، كما أشار إلى ذلك الحديث الشريف :

« أربع من كن فيه كان منافقاً خالصاً ، ومن كان فيه واحدة منهن كان فيه خصلة من نفاق :

وَقَفَّنا لِلَّهِ لِمَا يُحِبُّ وَيُزِفُّ

عَلَى حَبِيبِكَ خَيْرُ الْخَلْقِ كُلِّهِمْ
لِكُلِّ هَوٍّ مِنَ الْأَهْوَائِ مُقْتَرِحِهِ

يَا رَبِّ صَلِّ وَسَلِّمْ دَائِمًا أَبَدًا
هُوَ الْحَبِيبُ الَّذِي تُرَجَى شَفَاعَتُهُ

المرأة والحجاب

المصونات المحضونات قاتموهن بالتأخر والزمّت والجُمود
والتخلف في هذه الحياة .

وهكذا أصبح المعروف لديهم منكرا والمنكر معروفاً ،
وقد فتن ابدعوتهم الخادعة كثير من الرجال والنساء ،
وأخذوا يرددون مزاعمهم باسم تحرير المرأة وما هو
بتحرير ، وانما هو احراج لما مما هي فيه من الشرف
والمصيلة والعفاف .

هذا واكبر دليل على اهمة حجاب المرأة المسلمة
ليس فيما جاء في السطور المتقدمة اعلاه من حيث صيانة
شرفها وكرامتها من وجهة نظر المصالح الدنيوية . وانما
هو ما جاء في القرآن الكريم من قبل الله تعالى الذي يعلم
حققة وعواقب كل شئ فأمر النساء بالحفاظ على عزتهن
وقارهن :

يا ايها النبي قل لازواجك وبناتك ونساء المؤمنين
يدينن عليهن من جلابيوسن ، ذلك ادنى ان يعرفن فلا
يؤذين ، وكان الله غفورا رحيما . (الاحزاب : ٥٩)

فعل المرأة المسلمة ان لا تنظر الى احتها الاوربية
بل تنظر دائما الى احكام ربها الذي يعلم مصالحها المادية
والمعنوية عنده والكفالة بكل فلاح وخير .

حجاب المرأة وعدم اختلاطها بالرجال غير المحارم
وعدم التكشف امام الأجانب عنها كل ذلك واجب من
واجباتها في شرع الاسلام ، وهو فضيلة لها وتكريم لقدرها
لدى الفكر الصائب والعرف الصحيح ، وأية فضيلة اوكرامة
فيما صارت اليه المرأة الاوربية ومن سار في ركبها من
المسلمات في ذلك السفور الناضح والتكشف الناقص .

ولو فكرت المرأة العاقلة الشريفة الطاهرة في أمرها
لما سمحت لنفسها ولا دعت من سواها الى ذلك التردى
والاخطاط ولكن علمت على الناس نفوسهم وفتنوا
بالتقليد ، دون ان يكون لهم رأى او نظر الى العواقب وما
وصل اليه غيرهم من الخزي والعار .

والاحصاءات التي أحرقت في الولايات المتحدة
واروبا للفتيات في الجامعات والمدارس وفي دوائر العمل
والعمال ، كانت نتائجها مما يندى لها الجبين ، جبين كل ذى
شرف اوضمير او ذرة من دين . . . وما كان ذلك الا
بسبب السفور .

دعاة السفور: لم يكتف دعاة السفور بما وصلت
سأؤهم اليه من الخزي والعار ولكنهم تهجموا على العفيفات



الله يقول : عليكم أنفسكم ؟ فاقبلوا على بلسان واحد فقالوا
انزع آية من القرآن لا تعرفها ولا تدري ما تأويلها ؟ حتى
تميت انى لم اكن تكلمت ، ثم اقبلوا يتحدثون فلما حضر
قيامهم قالوا : انك غلام حدث السر ، وانك نزع آية
ماندرى ماهى ؟ وعسى ان تدرك ذلك الزمان : اذا رايت
شحا مطاعا وهوى متبعا واجباب كل ذى رأى برأيه فمليك
بنفسك لا يضررك من ضل اذا اعتديت .

وتلا الحرس هذه الآية فقال : الحمد لله بها : الحمد لله
عليها ما كان مؤمن بها مصى ولا مؤمن فيها بقى الا الى جبهه
مافى يكره عمله

وقال سعيد بن المسيب . اذا امرت بالمعروف ونهيت
عن المنكر فلا يضررك من ضل اذا اعتديت .

وقيل لابن عمر : لو حاست فى هذه الايام ولم تدبر
ولم ته فان الله قال . (عليكم أنفسكم لا يضركم من ضل اذا
اعتديتم) فقال ابن عمر انما لست لى ولا لأصحابى لأن
رسول الله ﷺ قال : (الا ابلغ الشاهد العائب) فكما
الشهود وأنتم العيب وانكى هذه الآية لأقوام يجيئون من
بعدنا ان قالوا لم يقل مهم

وروى احمد وابو داود ان رسول الله ﷺ قال .
ما من قوم يعملون بالمعاصى وهم رجل اعز منهم وامنع
لا يعيره الا عنهم الله بعذاب أو أوصابهم العقاب)

ويقول - أذنيه س الهان : لتأمرن بالمعروف ولتنهون
عن المنكر ولتحاصلن على الخير أو ليسحتنكم الله جميعا
بعذاب ، أو ليؤمرن عليكم شراركم ، ثم يدعوا حياركم فلا
يستجاب لهم .

وعلىنا اصلاح أنفسنا والقيام بأوجب الامر بالمعروف
والنهي عن المنكر حتى يرفع الله عنا سوء .

د عبد المتعم السيد نجم

ويقول ابو بكر : أيها الناس أياكم والكذب فان
الكذب بجانب للإيمان وفى لفظ لابن جرير عنه (والله
لتأمرن بالمعروف ولتنهون عن المنكر أو ليصنكم الله بعقابه)

وروى الأرمزى بسنده عن حليفه ابن الهان عن
النبي ﷺ قال : والذي نفسى بيده لتأمرن بالمعروف
ولتنهون عن المنكر أو ليوشكن الله أن يبعث عليكم عقابا
منه ثم تدهونه فلا يستجاب لكم

وروى ابو حسيب الأرمزى بسنده عن أبي أمية
الشعبي الدمشقي رحمه محمد قال : أتت أبا نعلبة الخثني
وهو صحابي مشهور بكنيته ، فقلت له كيف تصنع فى هذه الآية ؟

قال آية آية ؟ قلت قول الله تعالى (يا أيها الذين
امنوا لا يضركم من ضل اذا اعتديتم) قال أما والله لقد
سألت عنها رسول الله ﷺ فذل اثمروا بالمعروف
وتناهوا عن المنكر حتى اذا رأيتم شحا مطاعا وهوى متبعا
ودبا مؤثرا واجباب كل ذى رأى رأيا فماتك حاسة
نفسك ودع العوام فان من ورائكم اياما السار وهن
مثل القابض على الجسر للعامل فيهن مثل احر حمير رحلا
يعملون كعملكم) . . . وقد دلت الآيات القرآنية
والاحاديث المتكاثرة على وجوب الامر بالمعروف والنهي
عن المنكر وجوبا محتما ، فتحمل هذه الآية على من لا يقدر
على القيام بواجب الامر بالمعروف والنهي عن المنكر أو
يخشى على نفسه ان يحل به ما يضره صررا يسوغ له معه الترك

وأخرج ابن جرير عن ابن عمر انه قال فى هذه الآية
انها لأقوام يجيئون من بعدنا ان قالوا لم يقل منهم .

وأخرج ابن جرير ايضا عن جبير بن نفير قال . كنت
فى حلقة فيها أصحاب النبي ﷺ وفى لأصغر القوم ،
فتذاكروا الامر بالمعروف والنهي عن المنكر فقلت ، اليس

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

بَلَّغَ الْعِلْمَ بِكَمَالِهِ كَشَفَ الدُّجَى بِجَمَالِهِ
حَسَنَتْ جَمِيعُ خِصَالِهِ صَلَّوْا عَلَيْهِ وَآلِهِ

اللَّهُمَّ صَلِّ عَلَى سَيِّدِنَا مُحَمَّدٍ وَآلِهِ وَعِزِّزْهُمْ بِعَدَدِ مَنَاقِبِهِمْ

اصلاح النفس واجب

اليَدُ وَاللِّسَانُ وَالْقَلْبُ أَدَوَاتُ سُنَنِ الرَّسُولِ ﷺ لِلْقَضَاءِ عَلَى الْمُنْكَرِ وَاحْتِقَاقِ الْحَقِّ
حِفَاطًا عَلَى مَوَازِنِ الْمَجْتَمَعِ وَسَعْيًا لَتَقْدَمَهُ وَرَفَعَتَهُ عَلَى أَسْسٍ رَاسِخَةٍ وَمُبَادِئِ قَوِيْمَةٍ جَاءَ بِهَا الدِّينُ
الْإِسْلَامِيُّ الْخَفِيفُ .

ولكني يتم اصلاح المجتمع لا بد من اصلاح أفراده أولا ولا يتم اصلاح الفرد الا بوازع
داخلي ضميره التي لا يرجوه الا الايمان بالله بداية كل صلاح وفلاح وخير للفرد والمجتمع .

عنه من الحرام فلا يضرد من ضل بعد ، اذا عمل بما
أمرته به .

وقوله : الى الله مرجعكم جميعا فينبئكم بما كنتم تعملون
تسيه وتحذير للعبد يعنى ويجازى كل عامل بعمله ان خيرا
فخير وان شرا فشر لأن مالكم يوم القيامة واجتماعكم بين
يدي الله .

وليس في الآية دليل على ترك الأمر بالمعروف
والنهي عن المنكر ، اذا كان فعل ذلك ممكنا . وقد قال
الامام أحمد بسنده عن قيس بن أبي حازم قال : قام ابو
بكر ﷺ فحمد الله وأثنى عليه ثم قال : أيها الناس انكم
تقرءون هذه الآية : (يا أيها الذين آمنوا ارجعوا أنفسكم)
وانكم تضعونها في غير موضعها وانى سمعت رسول الله ﷺ
يقول : ان الناس اذا راوا المبكر ولا يمشون به يوشك الله
عز وجل أن يعصم بعقابهم .

يقول الله تعالى : (يا أيها الذين آمنوا لا يضركم من
صل اذا هتدبتم الى الله مرجعكم جميعا فينبئكم بما كنتم
تعملون . . .) (المائدة ١٠٥)

يقول الله تعالى آمرا عباده المؤمنين أن يصلحوا
أنفسهم ويفعلوا الخير بجهدهم وطاقاتهم ويحرمهم أنه من
أصلح أمره وعالج عيوبه وأدى الواجب لا يضره فساد من
فسد من الناس سواء أكان قريبا منه أو بعيدا ، ومعنى
عليكم أنفسكم الزموا أنفسكم وأحفظوها كما تقول : عليك
زيذا : أى الزمه .

لا يضركم : معناه لا يضركم ضلال من ضل من الناس
اذا هتدبتم للحق أنتم في أنفسكم ، فاحتهدوا في اصلاحها
وكاملها والزمها سلوك الصراط المستقيم .

يقول ابن عباس في تفسير هذه الآية يقول حب الله
تعالى : اذا ما العبد أطاعنى فما أمرته به من الحلال ونهيت

الدين

مَجَلَّة
دارالتصنيف (پرائیویٹ) لمیتید

اصلاح النفس واجب:

- من اصلح أمره وعالج عيوبه وأدى الواجب لا يضره مسأ...
- ان الناس اذا راوا المنكر ولا يغيرونه يوشك الله عز وجل أن يعصم بقابه .

المرأة والحجاب:

- على المرأة المسلمة ان لا تنظر الى أختها الاوربية بل تنظر دائماً الى أحكام ربها . . .

بمقدار قرب المسلم من الإسلام

يكون كمال شخصيته :

- لا يؤمن احدكم حتى يحب لأخيه ما يحب لنفسه .

AND SURELY, IT (THE QUR-AAN) IS THE TRUTH OF ASSURED CERTAINTY (6)

Yaqeen

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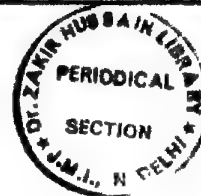
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VOL. NO. 46

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THE PROPHET OF MERCY (Sallallahu alaihi wa sallam)	9
MARRIAGE IN ISLAM	
SELECTION OF LIFE PARTNER-II	11
MODERN SCIENTIFIC DEVELOPMENTS AND QUR-AANIC TESTIMONY THEREOF	12
MARTYRDOM IN ISLAM	14
RASULLAH'S (Sallallhu alaihi wa sallam) Dress	15
A GOOD ADVICE	16
PHILOSOPHY OF SACRIFICE	16
QUR-AAN MAJEED ARABIC TEXT, ITS TRANSLITERATION, TRANSLATION AND COMMENTARY INTO ENGLISH. PART 29, CHAPTER 67, SOO-RAH AL-MULK, VERSES 1 TO 18 (TO BE CONTINUED IN JUNE 7, ISSUE)	



verses of the Holy Qur-aan and the Traditions
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Bis-mil-laa-hir-rah-maa-nir-ra-hiim.

In the name of Allah, the All Compassionate, the Most Merciful

QUR-AAN AND SUNNAH

Indeed, the Best Word is the Word of Allah (i.e. Qur-aan-e-Majeed) and the Best Guidance is Sunnah of the Holy Prophet Muhammad (Sallallahu-'alaihi-wa-sallam). And the Best deeds are those declared definite and imperative (according to Qur-aan and Sunnah). And the Worst deeds are those invented by man himself (as part of Religion) and all such self-invented formulations are Innovations (*Bid-'at*) and every Innovation (*Bid-'at*) leads a man to Eternal Hell-Fire.

And who is more excellent in speech than the one who calls towards Allah while he himself does righteous deeds and says: Admittedly I am from the obedient ones (*Muslims*). (Al-Qur-aan 41:33)

Explanatory Note:-

Whoever invites people towards Allah deserves great honour and is worthy of being listened to. His words are held in the highest esteem as evidenced below:-

- That he calls people to Allah (the 'Truth of Allah') without involving his 'self', in any way.
- Every deed of his is based on Righteousness showing no divergence between his preaching and his conduct (i.e. his own words and actions), and
- He asserts himself as a Muslim, meaning that he associates himself with the 'Will of Allah', as if he is the full embodiment of Islam, as ordained by Him (Allah) and adopted by His Prophet Muhammad (Sallallahu-'alaihi-wa-sallam).

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Bis-mil-lah-rah-man-rah-rah-heem

In the name of Allah, the All-Compassionate, the Most Merciful

THE PROPHET OF MERCY

(SALLALLAHU 'ALAIHI WA SALLAM)

وَمَا أَرْسَلْنَاكَ إِلَّا رَحْمَةً لِّلْعَالَمِينَ

"And We have not sent you, but as a mercy for all the worlds." (21:107)

The auspicious month of Rabi-ul-Awwal is graced by the occasion and celebrations throughout the Muslim world with the birth of Hazrat Muhammad (*Sallallahu 'alaihi wa sallam*) over 1400 years ago. His birth is a gift to the humanity from the Almighty Allah to free human beings from the bondages of idolatry, prejudices and discriminations of all sorts.

He started to clean his own house by inviting his own kinsmen and relatives to accept Islam which stood for pragmatism in human behaviour. His mission was to inculcate among his followers the spirit of equality of all human beings without discriminations of colour, creed or race.

A human being is put on the highest pedestal of being a vicegerent of Allah on the earth. So much so the human being's own creation is told to be on Allah's own creation. In this way a sense of pride is inculcated among the ordinary man. For this reason the Prophet (*Sallallahu 'alaihi wa sallam*) is called the "Mercy Personified".

His message, as conveyed through Holy Qur-aan and through his Sunnah, is a guiding light to the humanity. This message is good for all times to come which is very lucid and clear without ambiguities.

Man is made responsible for whatever actions, good or bad, he is doing in this world. There is no place for expiation. Nobody can take the burden of sins committed by others. Man's actions are judged on the altar of sincerity of purpose.

If one transgresses or omits in the observance of duties and obligations, as ordained by Allah, the society is not allowed to punish him. His punishment or forgiveness is from Allah alone in the Hereafter. However, if one infringes into the rights of other human beings then society punishes him. Forgiveness is only from the person who has been wronged.

Any individual, howsoever pious or godly, can not have the authority to issue a certificate of innocence for the wrong doer. It is only the direct act of repentance before Allah beseeching His mercy which guarantees forgiveness. This act of repentance presented humbly is most favoured and appreciated by Allah. He likes the worshippers who feel themselves censured before Allah especially in Prayers.

The Prophet (*Sallallahu 'alaihi wa sallam*) suffered greatly at the hands of infidels. Some of them were his own kinsmen. His mission was entirely based upon mercy towards humanity at large therefore he always prayed for them. The traditional haughtiness of the Arabs prompted them to put heavy odds in his mission of the propagation of faith. His followers were tortured, bullied and humiliated. He himself suffered with bodily injuries and humiliated in public places.

The atrocities increased so much that he made a decision to migrate at last to Madinah, which is situated more than 400 miles away from Makkah. This invitation to migrate to Madinah was extended by some people

form Khazraj tribe, who had accepted Islam. He gained strength there and called upon the Makkah infidels not to put hindrances in the propagation of Islam. The infidels were bent upon the will to eliminate Islam.

To save the virtuous from the evil-doers the infidels were challenged in the battlefield. They were told to accept Islam or pay homage to the Islamic state or else test their strength in the battle-field. The Muslims were, though less in numbers came out successful in two decisive wars. The third was never fought but Allah made Muslims to enter into Khana-e-Ka'ba triumphantly.

At the time of entry into the precincts of Makkah Hazrat Muhammad (Sallallahu 'alaihi wa sallam) declared that whoever took refuge into the house of Abu Sufian (the bitterest enemy of Islam) will be spared. In this way he proved himself to be a "Mercy Personified".

Moreover, his mission was carried out for the larger good of humanity. To strive militarily in this mission was the greatest of all virtues. It was not a mission of expansion of an empire or to gain riches but a mission undertaken to get rid of mischief mongers and evil-doers.

If an infidel is killed in the battlefield it is not on account of any personal vengeance. Neither it is done to get riches but purely to remove hurdles from the path of a mission to cure the humanity from the affliction of ignorance, intolerance and discrimination.

In this connection the act of Hazrat Ali (*Karmallahu Wajhu*) to spare the infidel, the moment he spat on his face during the heat of battle, was indicative of the fact that if the infidel would have been slain then this act would have been doubted to avenge a personal insult. It goes to prove that (جهاد) Jihad with sword was purely an act of removal of hurdles from the path of propagation of Islam. To save the innocent from the designs of evil doers is the greatest virtue.

Now the Muslim Ummah is submerged into the quagmire of petty disputes about the interpretation of social doctrines enunciated by the early thinkers. The Ummah has lost the true spirit of Islam. This spirit lies in the fact that Muslims should devote their energies in the propagation of Islam. If hurdles are put by infidels in the fulfilment of this mission Jihad is waged.

The western countries have embarked upon neocolonialism of subjugating the third world. Majority of the people in this third world is comprised of Muslims. It is now incumbent upon the Ummah to rein in their forces and frustrate the designs of these evil forces.

Humanity is compartmentalised into Haves and Have Nots. Ninety per cent of the world's wealth is concentrated into the one fourth of the total humanity. Ignorance, disease and death is the fate of teeming millions. We Muslims have bequeathed the mission of mercy as enunciated by the Propeht of Mercy (*Sallallahu 'alaihi wa sallam*). On this blissful birth anniversary let us make a resolve to follow in the footsteps of Holy Propeht (*Sallallahu 'alaihi wa sallam*) and follow the injunctions of Holy Qur-aan:

فَحَمْدُ رَسُولِ اللَّهِ وَالَّذِينَ مَعَهُ أَشِدَّاءُ عَلَى الْكُفَّارِ رُحَمَاءُ
بَيْنَهُمْ تَرَاهُمْ رُكَّعًا سُجَّدًا يَبْتَغُونَ فَضْلًا مِّنَ اللَّهِ وَرِضْوَانًا

"Muhammad is the messenger of Allah ; and those who are with him are severe(in attitude) against the unbelievers and compassionate among themselves. You(O Prophet) will see them bowing,prostrating; seeking bounty from Allah and His pleasure,..." (48:29)



MARRIAGE IN ISLAM

SELECTION OF LIFE PARTNER IN THE RIGHT SENSE-II

Dower and Dowry

Dowry is the property which a woman brings to her husband at marriage. It is quite different from dower which is a payment made by the bridegroom to her bride in terms of the contract of marriage. Dower has a legal sanction. It is enjoined in Qur-aan Majeed to pay it.

"And give women their dowries willingly. But if they are pleased to allow any part of it, then enjoy it with pleasure." (4:4).

Dowry is the free gift given by the parents to their daughter at the time of her marriage. Dowry may be given in the form of utensils, furniture, ornaments or clothes. The idea behind dowry is to help the newly formed family to set up home of their own.

Dowry has no legal requirements in Islam. There is no injunction in Qur-aan Majeed about it. It depends upon the sweet will as well as the capability of the parents of the girl to give dowry or not.

In our time the problem of giving dowry has become very serious because people have started thinking about it differently. The would be bridegroom demands it as a matter of right. Mostly such demands are too excessive. The parents of the girl might not afford to meet them. The result, some-time, is that marriage of their girl does not take

place. There are many girls in our society who have passed the blooming years of their lives as their parents wait idly for their rightful consort.

Some parents, for fear of their daughter being neglected by her prospective husband, try to meet his demands despite their meagre resources. They are burdened in debt on this account. For that reason dowry has become a curse today. There are others who bestow dowry lavishly to display in public eye their wealth and status.

EVIL PRACTICE

There is in vogue an evil practice among the feudal class of Muslims that they give heavy dowry to their daughters at the time of their marriage and in consequence deprive them of the share of inheritance from their property. This is against the injunction of Qur-aan Majeed which says:

"There is a share for men in what the parents and the kindred leave, and a share for women in what the parents and the kindred leave, be it little or much. The share (of each) is prescribed as an obligation." (Al-Qur-aan 4:7)

"Allah directs you concerning (The inheritance of) your children: (The share) of the male is equivalent to be share of two females. And if there are only females, more than two then for

them the share is two-thirds of what he left; and if there is only one female, then for her (the share) is half (of it)..... This apportionment has been made by Allah, (and) indeed Allah is All-Knowing, All-Wise." (4:11)

Dowry is not a religious obligation. People seem to have given it sanctity because the Holy Prophet Muhammad (Sallallahu 'alaihi wa sallam) had given dowry to his daughter, Hazrat Fatimah (Razi Allahu anha), at the time of her marriage. However, there is a vast difference between the dowry given by the Holy Prophet Muhammad (Sallallahu 'alaihi wa sallam) and the one extorted from the parents of the girl to-day. The dowry gifted to Hazrat Fatimah (Razi Allaha 'Anha) consisted of the utility articles of daily use, such as a mattress, a cot, a grindstone, and a water-bag.

These items show the reader that the dowry provided to Hazrat Ali and Hazrat Fatimah met the basic needs of a newly wedded couple. It was gifted out of necessity. The bridegroom, Hazrat Ali (Karramallah Wajhu) was not an affluent person. He even had not the money to pay dower money or meet the expenses of his marriage. He had no house of his own. It was a rented house in which he brought his wife, Hazrat Fatimah (Razi Allah 'anhaa), to live in.

(To be contd. on page 13)

MODERN SCIENTIFIC DEVELOPMENTS AND QUR-AANIC TESTIMONY THEREOF

The first scientific thoughts in the west emerged from Greek philosophy. The basis of this philosophy is the negation of Allah as the source of all knowledge. On the contrary, a movement started by Church stood for negation of pragmatism and reasoning. The Biblical obscurantism had its own interpretation of the creation of the universe and all living objects. In this connection Galeleo's undaunted stand that the sun is static and the earth revolved around it, even after the pressure exerted by the clergy by declaring him an apostate, was the part of history. He was made to take back his words. Galeleo said afterwards that whatever was the judgement of the council but the earth would continue to rotate around the sun.

Recently, the Jewish grand ecclesiastical council, had to delete a prayer from "Old Testament" wherein the Prophet Moses (*'alaihi salaam*) was purported to have said in the suplications that God would keep clean the hearts of Bani Israel as he kept clean the surface of the moon from the dirty footsteps of the man. Such type of idionacracies are never found in Holy Qur-aan, and would never be found, because it is the word of Allah. Both the old and the new Testaments have been altered by their own adherents. The word of Allah would remain good for all times to come. So much so the injunctions contained in Holy Qur-

aan prompted early Muslims to take full advantage of devoting themselves in the field of search and research of Allah's creations.

It has repeatedly been enjoined upon the believers to ponder over all Allah's creations. Likewise Hazrat Muhammad (*Sallallahu 'alaihi wa sallam*) wanted his Ummah to devote their energies to serve humanity by probing into the creation of all animate and inanimate objects. He did not want his followers to indulge into petty squabblings of ideological threadbarings. The end result of such injunctions resulted into setting forth basis for scientific knowledge. Even to-day all scientific researchers, whether they are in the field of medicines, surgery or mechanics do follow the principles laid down by early Muslim thinkers.

Holy Qur-aan lays down four basic principles, which in turn are subject to unwavering faith of the believers in Allah's quality of being the Creator and Nourisher :

1 It enjoins upon the followers to probe into the characteristics of all material beings, whether they are stellar bodies or natural phenomena of earthly objects. How the stellar bodies are static above in the sky? How deep craters were filled with water and seas were formed? How the mountains were made nails to keep the earth's balance? How the clouds

were formed out of the seas and caused rains to regenerate the parched earth? How the water was made the source of all living things? These are all the thought provoking invocations. The human body itself is a representative presentation of the exact proportion of solid material and watery components of the world.

Time and again it is stressed vehemently in Holy Qur-aan to study into the niceties of Allah's creations. This sort of study resulted into evolution of science of Physics

2. Holy Qur-aan also mentions about how seeds are sown and the tiny plants sprout from the earth. It also mentions about the harvest of different qualities. The multi coloured phenomena of flowers adorn the earth. It mentions how living things are conceived due to natural process, until they are born and reach to the maturity and finally die out. This is a pointer to the fact that the believers should probe into the scientific and logical explanations of Allah's creations. To study these happenings Biological, Botanical and Genetic Sciences came into being.

3. Holy Qur-aan gives an example of the birds how they keep themselves aloft in the air. It is a pointer to ponder over aerodynamics and mechanics.

4. The necessity of

sending prophets from time to time to guide humanity, and their mission to preach unity of Godhead, was necessary because the human beings were awed with Allah's creations. Some deified the fire. Some deified the sun. Some deified snakes, and some deified even the cow. These deifications were averse to Allah. They were actually made to serve the humanity. Man is placed on the highest pedestal of being vicegerent to Him on the earth. It is said in Holy Qur-aan that the man's self is as per Allah's ownself. It preaches that there is no place for expiation, but the followers are enjoined not to transgress the commands of Allah. The concept of sin, as understood by non-believers, is never found in Holy Qur-aan. Man is not the product of first sin; what he has to do is simply to observe regularity in Sala'at, Payalms, and devote his inborn qualities for the propagation of faith. By following these golden principles, an individual purifies his soul and becomes a guiding light to others. In the eyes of Allah, a human soul is a purified one and he is made to render righteousness. If one is not fulfilling this obligation, then he transgresses. It can be understood with an example that if you put off light, darkness prevails. In this way, if a man is not engaged in right thoughts and right actions, then he is misled.

A humble effort is made in this article to show to the Ummah to seek the lost legacy of search and research. This Ummah has been submerged into the mire of ideological

squabbings. No doubt, probing into the social problems have got their own importance, but now the need of the hour is to inculcate into our budding younger generations to devote themselves wholeheartedly into the field of scientific culture. It is time now that we should shed the shibboleth of obscurantism and devote our energies towards the advancement of science and technology. The entire Muslim world is now subservient to the West. We lack in the will for advancement. We have developed a tendency to depend entirely on the imported and finished goods from abroad. The beginning, however small, humble towards the achievement of this goal, would ameliorate our widespread hunger, disease, illiteracy, and we would get rid of so-called fundamentalism or Mullaism. Holy Qur-aan is our guiding light. We should not use Verses for the cure of some disease; neither is it to be recited to ward off some "Jadoo" or Voodooism. Holy Qur-aan is a complete code of life and a guide to the intelligent people to ordain their lives according to the golden injunctions contained therein.

Rasulullah's (Sallallahu 'alaihi wa sallam) Turban

Hazrat Ibn Umar (Razi Allahu 'anhu) reported that whenever the Messenger of Allah (Sallallahu 'alaihi wa sallam) put on turban, he allowed his turban to flow between his shoulders. Rasulullah (Sallallahu 'alaihi wa sallam) said, "You should put on turbans because they are the signs of the angels, and allow them to hang behind your backs." (Tirmizi)

Marriage in Islam

(Continued from Page-11)

He had to sell his honour which the Holy Prophet Muhammad (Sallallahu 'alaihi wa sallam) had himself bestowed upon him. The large paraphernalia generally given to the girl of today cannot be compared with the dowry of Hazrat Fatimah (Razi Allahu 'anha).

It may clearly be understood by every boy and every girl of to-day who are planning marriage that they are not superior to Hazrat Ali and Hazrat Fatimah (Razi Allahu 'anhuma). They should, therefore, discourage to be provided large scale dowry as a pre-requisite of marriage. To curb the social evil of extracting or exhibiting exorbitant dowry, governmental measures have been taken in Pakistan. Even otherwise, Islam likes moderation.

The well-known saying of the Holy Prophet Muhammad (Sallallahu 'alaihi wa sallam) is as follows:-

"Moderation in affairs is the best of all" (Sha'b-al-Imaan).

Al-Hadis

Narrated Abu Sa'id Al-Khudri (Razi Allahu Anhu): The Prophet (Sallallahu 'alaihi wa sallam) said, "The people will fall unconscious on the Day of Resurrection, then suddenly I will see Moses holding one of the pillars of the Throne."

Al-Qur-aan

Martyrdom in Islam

In Islam Martyrdom and Jihad (inward and outward struggle for glorification of Faith) are Interlinked. The word for "Martyr" in Qur-aan Majeed and in Muslim theology is Sha-heed (plural shu-ha-daa'). The literal meaning of which is "present as a witness" It implies all that is understood by the Greek paprus, and the English martyr; but it is a much more comprehensive term; for, according to Muslim Law, not only those who die in witness of, or in defence of the Faith are martyrs, but also all those who die such a death as excites the compassion and pity of their fellow-men on account of their just cause.

A true martyr is one who has been slain in a religious campaign. According to Muslim Law, all persons who die fighting on a battle field in defence of the Faith, are exempt from the rituals of Muslim burial (bath and coffin cloth), as are necessary in the case of other Muslims who die a natural death; the honour of martyrdom being such as to render their remains ritually clean.

Qur-aan Majeed describing the bliss of martyrs says that they are not dead; they are alive, in a far higher and deeper sense than the life they have departed from. Through the gateway of death, they have departed from. Through the gateway of death, they have entered the domain of everlasting life sustained by the ineffable presence of Nearness of Allah ---

"They rejoice in what Allah has

given them by His grace, and are glad for those left behind who have not yet joined them, because neither they have fear nor they shall grieve.

They are rejoicing in Allah's bounty and grace, and in that Allah does not waste the reward of the faithful

".....They were nearer to disbelief on that day than they were to faith".

"These are the people who said about their martyred brethren, while they (themselves) had stayed (at home): Had they listened to us they would not have been slain. Say: Then avert the death from yourselves if you speak the truth".

"And do not think that those who were killed in the way of Allah are dead. No they are alive with their RABB (Creator and Sustainer) and are well-provided (by Him)".

"They rejoice in what Allah has given them by His grace, and are glad for those left behind who have not yet joined them, because neither they shall have fear nor they shall grieve."

"They are rejoicing in Allah's bounty and grace, and in that Allah does not waste the reward of the faithful". (3:167-171).

The martyrs are the accepted ones of Allah ---

"So their Rabb (Creator and Sustainer) granted their prayer. (3:195)

Great rewards are vouchsafed for those who strive with their might and slain in the cause of Allah ---

"And whoever fights for the cause of Allah and is slain or comes out victorious, We shall grant him a magnificent reward". (4:74)

"And those who fled their homes for the cause of Allah then were killed or died, Allah will indeed provide them with goodly provision. And surely Allah is the Best of providers". (22:58)

As for patient perseverance and prayer, enjoined in Qur-aan Majeed it is not mere passivity. It is also an earnest striving in the way of Truth, the way of Allah. Such inward striving is exerting one's self in Allah's way, one's own life or the lives of those who are nearest and dearest to one.

Those who meet their death in such a manner as to excite sympathy and pity of the people, such as by sudden calamity, that is, in an accident or from some malignant epidemic, disease, or in chikibirty, or in the pursuit of knowledge, or as a stranger in a foreign country, as stated already, are martyrs, but they are not exempt from the rituals preceeding the burial.

Jihaad literally means "an effort, or striving" and figuratively it stands for fighting in defence of the faith of Islam. It is an incumbent religious duty, enjoined in Qur-aan Majeed and in Hadith for the purpose of defence of Islam and of the Muslims by repelling the evil which may be threatening them

Long chapters in the books of Hadith (Bukhari, Muslim, etc.) are devoted to the subject of Jihaad. The following are some of the quotations on the subject from the sayings of the Holy Prophet (Sallallahu 'alaihi wa sallam) :-

1. Allah is sponsor for him who goes forth to fight in the way of Allah (Sa-bee-lil-laah). If he be not killed, he shall return to his house with rewards and booty, but if he be slain, he shall be taken to Paradise.
2. I swear by Allah I should be killed in the way of Allah and brought to life, then be killed and brought to life again, then killed again and brought to life, so that I may obtain new rewards every time
3. Guarding the frontiers of Islam for even one day is worth more than the whole world and all that is in it.
4. The fire of Hell shall not touch the legs of him who shall be covered with the dust of battle in the way of Allah.
5. He who assists another with arms to fight in the way of Allah, is as the champion, and

is a sharer of the rewards. And he who stays behind to take charge of the family of a warrior is as a champion in war.

6. This religion will remain established, even to the Day of Resurrection, as long as Muslims fight for it.
7. On the Last Day the wounds of those who have been wounded in the way of Allah will be fresh, and blood will be dripping from them, but their smell will be as that of musk
8. Being killed in the way of Allah is remission of all sins, but the sin of (deliberate default in) debt
9. He who dies and has not fought for the religion of Islam, nor has even said in his heart, 'Would to Allah I were a champion that could die in the way of Allah, is even as hypocrite.
10. Fighting in the way of Allah, or resolving to do so, is a divine duty. When your Imam (one in righteous authority) orders you to go forth to fight, then obey him.

Narrated Ibn 'Abbas (Razi Allahu Anhu): The Prophet (Sallallahu 'alaihi wa sallam) used to say at the time of difficulty "La ilaha il-lallah Al-alimul-Halim, La ilaha il-lala Rab-ul-'Arsh Al-Azim, La ilaha il-lala Rab-us-Samawati wa Rab-ul-Ard; wa Rab-ul-Arsh Al-karim.

Rasulullah's (Sallallahu 'alaihi wa sallam) Dress

Rasulullah's (Sallallahu 'alaihi wa sallam) Trousers

Ubaid Bin Khalid (Razi Allahu anhu) says: "While I, was once walking in Madinah Munawwarah I heard someone calling from behind (and saying): 'Raise your trousers, for verily, it is holier and more protective (for the trousers preventing it from being soiled and worn out at the edges by its dragging along the ground)'

I (Ubaid) turned around and saw Rasulullah (Sallallahu 'alaihi wa sallam) and I replied: "O Rasulullah (Sallallahu 'alaihi wa sallam)! This is an old and cheap trousers (meaning thereby that it does not matter if it gets worn or soiled)."

Rasulullah (Sallallahu 'alaihi wa sallam) replied: "Does my example (practice) not suffice for you?"

I (Ubaid) glanced at Rasulullah's trousers and saw that it was high above the ankles.

Rasulullah (Sallallahu 'alaihi wa sallam) said: "It is not permissible for the trousers to be on the ankles. He who wears his trousers below his ankles will be in the fire."

A Good Advice

Some people, while dying, leave such messages, bequests, advices to their heirs or followers which serve as beacon light to the following generations for guidance in this worldly life. In fact, these people possessed a keen sense of observation and lived a life full of events and adventures. Thus, they had a life-long experience of the ephemeral world, which they, at the time of their death, translated into brief and precise wordings. These messages are generally worth writing in gold.

A message of this kind — actually an advice to his son by the Caliph Harun al-Rashid from his death bed — is of significant educative value and useful for guidance in this world. The Caliph said to his son:

"Most of the land of this earth has been under my sway. There is no dearth of wealth. Thousands of people are at my back and call and ready to obey my command without any loss of time. Even today there are experienced and specialist physicians in my court. But there is none that may be able to avoid my death and keep away the angel of death who is approaching to take away my life.

Man is quite helpless. All power rests with Allah. So, my son, I advise you to have full faith in Allah and not to care for anything else. The universe has been created by him. Allah is the source of all blessings and benedictions. It is only for all his sins and faults and becomes Allah's true worshipper he forgives him.

Never stand against Allah's command. Those who believe in Allah surely succeed. Those who go astray live not in peace.

* The above noble message.

Al-Our-san

Philosophy of Sacrifice

Truly speaking success in life comes throughly sacrifice. The more sacrificing is the more successful. The pious and the noble suffer heavily and that's why their memory is cherished long after they are gone. To sacrifice is therefore to win over in situations where nothing else would prevail.

Sacrifice is the price paid to

although for a son, serves as a good piece of advice for all the people of the world.

In his words first of all the Caliph mentioned power and wealth, the forces under his command and the highly qualified famous physicians in his attendance. But, as he emphasised, all had failed to help him save from the angel of death. Thus, he had shown his indigence and helplessness. In other words, this ephemeral world, in spite of all amenities, high status, wealth, etc., made available to man, is of little value. None of them shall be of any help to him to adore his 'future' life.

The real 'Monarch' is Allah. Who is omnipotent and Supreme and commands the universe as He wishes. Man has no other way but to submit to Him and obey His commands. Those who believe in him, carry out His orders, and perform good deeds will receive his blessings and benedictions. He is All-Compassionate and the Most Merciful.

In the end, the Caliph clearly emphasises that success lies in our obedience to him and those who do not obey him are not only losers but they also not live in peace. There is great lesson and admonition for us in the advice of Caliph Harun al-Rashid which he gave to his son.

keep alive noble traditions and to set a peace for still higher ends. Life without sacrifice becomes selfish and is thus not worth living.

Sacrifice enhances the joys of life. To succumb to one's instinct for impulsive pleasures is to kill the joys which result from "high thinking".

Sacrifice is the means to show one's love and win over the respect of others.

In history, Imaam Husain (*Razi Allahu Anhu*) offered the supreme sacrifice because of his supreme love for Allah in accordance with his supreme stature. He could not do otherwise. He and his followers were inexorably attracted to the noble end by the force of their extraordinary spirit of sacrifice. They fought on principles and laid down their lives for those principles. While they are no more, the principles continue to flourish and so does the spirit of the martyrs. For men of Truth, there could have been no better purpose of their mortal life than to make it immortal by being true to their words.

Another notable feature of the whole episode of sacrifice is that there is not the least element of egoistic emotions or inhumane insinuations. The Imam and his followers faced the terrible ordeal with utmost care not to lose sight of their principles and demonstrated throughout their struggle of life and death an attitude of complete submission to Allah. In the darkest moments of despair, they held fast to their normal sentiments of praise for and prayer to Allah. This fact alone proved beyond doubt their sacrifice was supreme..

SOO-RA-TUL-MULK (Soo-rah No 67, Part No 29) INTRODUCTION

Name of Soor-rah : The Soo-rah takes its name from the word (ملك) used in the very first Verse, which means Sovereignty, Kingdom or Dominion.

Period and Time of Revelation : This belongs to the Middle Makkan period.

Distinctive Virtues of the Soo-rah : There are many Ahadis emphasising the excellence and virtues of this Soo-rah. The Holy Prophet (Sallallahu alaihi wa sallam) is reported to have recommended in different words to his Ummah the memorisation and recitation of this Soo-rah. He (Sallallahu alaihi wa sallam) has thus said:

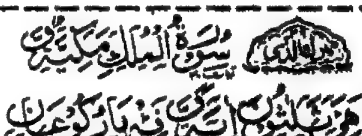

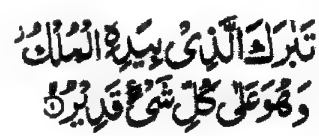
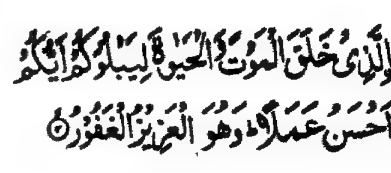
قال رسول الله صلى الله عليه وسلم: هي المائدة من الجنة تنجي من عذاب القبر

It prevents and saves (believers) from the torment of the grave. He (Sallallahu alaihi wa sallam) has also said:

قال رسول الله صلى الله عليه وسلم: لو ددت النفا في قلب كل انسان من امتي

I like that this Soo-rah be preserved in the heart of every man of my Ummah.

Subject-Matter of the Soo-rah : The Soo-rah provides a brief and gradual introduction of Islam, so as to awaken the people from their slumber to be mindful of the teachings of Islam. This has been done by warning them against the tortures and terrors of the Day of Resurrection. This Soo-rah provides a contrast between the shadows of reality in the concrete and tangible forms of this world and the profound reality of the inner world.

CHAPTER 67 REVEALED AT MAKKAH SECTIONS 2 VERSES 30	SOO-RA-TUL-MULK MAK-KEE-YAH RU-KOO-'AA-TU-HAA 2 AA-YAA-TU-HAA 30	
<i>In the name of Allah, the All-Compassionate, the Most Merciful.</i>	<i>Bis-mil-laa-hir-rah-maa-nir-ra-heem</i>	
SECTION 1	RU-KOO' 1.	رُكُوع ١
1. Blessed is He, in Whose hands is the Sovereignty, and He is Omnipotent over all things.	1. Ta-baa-ra-kal-la-zee bi-ya-di-hil-mul-ku wa hu-wa 'a-laa kul-li shai-in qa-deer.	
2. Who has created death and life that He might try you, as to which of you is better in conduct. And He is the Mighty, the Forgiving.	2. Al-la-zee kha-la-qal-mau-ta wal-ha-yaa-ta li-yab-lu-wa-kum aiy-yu-kum ah-sa-nu, 'a-ma-laa. Wa hu-wal-'a-zi-zul-gha-foor.	

3. Who has created seven heavens one above another; you do not see in the creation of the All-Compassionate any discrepancy; so turn your gaze, do you see any flaw?

3. Al-la-zee kha-la-qa sab-'a
sa-maa-waa-tin fi-baa-qa.
Maa ta-raa fee khal-qir-rah-
maa-ni min ta-faa-wad Far-
ji-'il-ba-sa-ra hal ta-raa min
fu-toor?

الَّذِي خَلَقَ سَبْعَ سَمَوَاتٍ طِبَاقًا
مَا تَرَى فِي خَلْقِ الرَّحْمَنِ مِنْ تَفَوتٍ
فَأَنْجِبِ الْبَصَرَ هَلْ تَرَى مِنْ فُتُورٍ

4. Then turn your gaze again; the gaze will return to you confounded and weary.

4. Sum-mar-ji-'il-ba-sa-ra kar-
ra-tai-ni yan-qa-lib i-lai-kal-
ba-sa-ru khaa-si-anw-wa hu-
wa ha-seer.

ثُمَّ ارْجِعِ الْبَصَرَ كَرَّتَيْنِ يَنْقَلِبْ
إِلَيْكَ الْبَصَرُ خَاسِئًا وَهُوَ حَسِيرٌ

5. And indeed We have adorned the nearest heaven with lamps (stars) and made them missiles for the devils, and prepared for them the torment of the Blazing Fire.

5. Wa la-qad zaay-yan-nas-sa-
māa-ad-dun-yaa bi-ma-ṣaa-
bee-ha wa ja-'al-naa-haa
ru-joo-mal-lish-sha-yaa-tee-
ni wa a'-tad-naa la-hum
'a-zaa-ba-sa-'eer.

وَلَقَدْ زَيَّنَّا السَّمَاءَ الدُّنْيَا بِمَصَابِيحٍ
وَجَعَلْنَاهَا رُجُومًا لِلشَّيَاطِينِ
أَعْتَدْنَا لَهُمْ عَذَابَ السَّعِيرِ

6. And for those who disbelieved in their Rabb (Guardian lord), there is the torment of Hell, and what a wretched resort it is!

6. Wa lil-la-zee-na ka-fa-roo
bi-rab-bi-him 'a-zaa-bu ja-
han-nam. Wa bi-'sal-ma-seer.

وَالَّذِينَ كَفَرُوا بِرَبِّهِمْ هُمْ فِي عَذَابٍ مُتَسَاوِينَ
يَرَوْنَ الْعَذَابَ كُلَّ نَفَسٍ

7. When they are cast into it (Hell), they shall hear a roar and it shall be bubbling;

7. I-zāa ul-qoo fee-haa sa-mi-
'oo la-haa sha-hee-qanw-wa
hi-ya ta-for:

إِذَا الْقَوَائِمُ نَادَيْنَ سَاعِعُوا لَهُا شَهيقًا وَهِيَ تَفُورٌ

8. Almost bursting with fury. Whenever a group is cast into it, its wardens will ask them: Did not a warner come to you?

8. Ta-kaa-du ta-maiy-ya-zu
mi-nal-ghaiz. Kul-la-māa
ul-qi-ya fee-haa fau-jun
sa-a-la-hum kha-za-na-tu-
hāa a-lamya'-ti-kum-na-zeer.

تَكَادُ تَمَيِّزُ مِنَ الْغَيْظِ كُلَّمَا أُلْقِيَ فِيهَا
فَوْجٌ سَأَلَهُمْ خَزَنَتُهَا أَلَمْ يَأْتِكُمْ نَذِيرٌ

9. They will say: Yes, indeed a warner had come to us, but we belied him and said that Allah had not revealed any thing. (Then the Warners will say): You were only in great error.

9. Qaa-loo ba-laa qad jāa-
a-naa na-zeer-run, fa-kaz-
zab-naa wa qul-naa maa
naz-za-lal-laa-hu min shai.
In an-tum il-laa fee ḍa-laa-
lin ka-beer.

قَالُوا بَلَى قَدْ جَاءَنَا نَذِيرٌ فَكَذَّبْنَا وَقُلْنَا
مَا نَزَّلَ اللَّهُ مِنْ شَيْءٍ
إِنْ أَنْتُمْ إِلَّا فِي ضَلَالٍ كَبِيرٍ

10. And they will (also) say: Had we listened to or understood (the Warner), we would not have been among the fellows of the Fire.

10. Wa qaa-loo lau kun-naa
nas-ma-'u aṭṭā'-qi-lu maa
kun-naa fee aṣ-haa-bis-
sa-'eer.

وَقَالُوا لَوْ كُنَّا نَسْمَعُ أَوْ نَعْقِلُ
مَا كُنَّا فِي أَصْحَابِ السَّعِيرِ

11. So, (now) they confess their sins (but of what avail); so let the fellows of the Fire begone. 11. *Fa'-ta-ra-foo bi-zam-bi-him, fa-suh-qal-li-as-haa-bis-sa-'eer.* فَأَعْتَرُوا بِذُنُوبِهِمْ فَنُحِقُوا لِأَصْحَابِ السَّعِيرِ
12. Surely, those who fear their RABB (Guardian - Lord) unseen, for them is forgiveness and a great reward. 12. *In-na-lā-zee-na yakh-shau-na rab-ba-hum bil-ghai-bi la-hum-magh-fi-ra-tun-wa aj-run ka-beer.* إِنَّ الَّذِينَ يَخْشَوْنَ رَبَّهُمُ الْغَيْبِ لَهُمْ مَغْفِرَةٌ وَأَجْرٌ كَبِيرٌ
13. And (O Man) conceal your word or proclaim it, surely He is Aware of the deep secrets of the breasts. 13. *Wa a-sir-roo qau-la-kum a-wij-ha-roo bilh. In-na-hoo 'a-lec-mum-bi-zaa-tis-su-door.* وَأَسِرُّوا قَوْلَكُمْ أَوِ ابْشِرُوا بِهِ إِنَّهُ عَلِيمٌ بِذَاتِ الصُّدُورِ
14. Has He, Who created (everything) no knowledge (of His own creation)? And He is the Subtle, the All-Aware. 14. *A-laa ya'-la-mu man kha-laq. Wa hu-wal-lā-tee-ful-kha-beer.* أَلَا يَعْلَمُ مَنْ خَلَقَ وَهُوَ اللَّطِيفُ الْخَبِيرُ

SECTION 2RU-KOO' 2

رُكُوع ٢

15. It is He Who made the earth submissive for you, so walk about in its regions and eat from its provisions, and to Him is the resurrection. 15. *Hu-wal-lā-zee-ja-'a-lā-lā-kumul-ar-da za-loo-lan sam-shoo fee ma-naa-ki-bi-haa wa ku-loo mir-riz-qih. Wa i-lai-hin-nu-shoor.* هُوَ الَّذِي جَعَلَ لَكُمُ الْأَرْضَ ذَلُولًا فَامْشُوا فِي مَنَاكِبِهَا وَكُلُوا مِنْ ثَمَرِهَا إِذَا لِلْشُّورِ
16. Have you felt secure from Him Who is in the heaven, that He will not cause the earth to swallow you, when it suddenly begins to shake (as in an Earthquake). 16. *A-a-min-tum-man fis-sa-māa-i ainy-yakh-si-fa bi-kumul-ar-da fa-i-zaa hi-ya ta-moor.* أَمْ أَمِنْتُمْ مَنِ فِي السَّمَاءِ أَنْ يُخْرِفَ بِكُمْ الْأَرْضَ وَآذِيَهُمْ
17. Have you felt secure from Him Who is in the heaven, that He will not send you pebble-charged hurricane; so then you shall know how terrible My Warning was! 17. *Am a-min-tum-man fis-sa-māa-i ainy-yur-si-la 'a-lai-kum haa-si-baa. Fa-sa-ta'-la-moo-na kai-fa na-zeer.* أَمْ أَمِنْتُمْ مَنِ فِي السَّمَاءِ أَنْ يُرْسِلَ عَلَيْكُمْ حَاصِبًا فَسَتَعْلَمُونَ كَيْفَ نَذِيرٌ
18. And indeed those who were before them did deny (the Truth), so how (terrible) My punishment was! 18. *Wa la-qad kaz-za-bal-lā-zee-na min qab-li-him fa-kai-fa kaa-na na-keer?* وَلَقَدْ كَذَّبَ الَّذِينَ مِنْ قَبْلِهِمْ كَيْفَ كَانَ نَكِيرٌ

COMMENTARY

Verses 1-2 : The opening Verses describe Allah's overall Sovereignty and His total Control over all things. The purpose of the creation of life and death is to test His servants as to who is more righteous in his deeds in the worldly life. Allah is indeed He Who is Mighty and Oft-Forgiving.

Verses 3-5 : These Verses describe Allah's peerless and faultless creation of the seven heavens, one above another. None can find any fault or want of proportion in their creation, however, hard one may try to search any weakness or defect in Allah's unique creation by straining one's eyes to any extent. He has decorated the firmament with twinkling (lamps which are the) stars.

By looking deeply into the precision, proportion and beauty of outer creation of space one may get an idea of the beauty hidden from the eyes of man. The expression **السماء الدنيا** (the heaven of the world) means the heaven nearest to this world. **وَجَعَلْنَاهَا رُجُومًا لِلشَّيَاطِينِ** (i.e. made such lamp like stars as missiles to drive away Satan).

This has references to the shooting stars seen in the sky from time to time. In those days the soothsayers used to befool the unwary public by claiming that they sent their devils to the skies to listen to and bring some reports about the future. These words belie this claim.

Verses 6-8 : These three Verses describe the severe punishment of Hell in the Hereafter and that Hell is an evil resort, for the disbelievers when they are thrown into it. They will hear therein terrible roaring sounds almost bursting with fury.

On the arrival of a new host of criminals, the Hell-keepers will ask them if no warner had come to them.

Verses 9-11 : They shall reply : Yes a warner did come to us but we rejected him and accused him of being in grievous error. If we had listened to him and taken notice of his warning, we would not have been among the inmates of Hell-Fire. Thus, they shall confess their sins; but their obstinate denial of the truth took them far away from Allah's mercy.

Verses 12-14 : As for those who fear their Lord **بِغَيْبٍ** (unseen), they will be forgiven their sins and granted a great reward. In this context, all should know that He has full knowledge of the secrets of their hearts, whether they hide or disclose these secrets. And indeed, should He not know these secrets, He Who is the Creator of all things and is Subtle and thoroughly Aware.

Verses 15-18 : Allah further clarifies that it is He Who made the earth passive, subservient and tractable, so that you may traverse along its paths and enjoy the food grown on it, until you take your final path to the Hereafter. Do you feel secure that He Who is in the heavens will not cause you to be swallowed by the earth when it is shaken with a violent earthquake? Or again, do you feel secure that He Who is in the heavens will not send down against you a violent tornado (raining storms)? So that you may know how terrible will be the result of ignoring "My warning". Did they (the polytheists of Makkah) not see how severe was Allah's punishment for those of the past communities who had rejected and ignored His warning?

(TO BE CONTINUED IN JUNE 7, 1997 ISSUE)

السرى قالوا : ه الحمد لله الذى صليتنا وعده ، و اورثنا الارض تنبوا من الجنة حيث نشاء . فنعلم الجز العائلين .
اولئك احبساء الله ، سادقوه الهدى ففصلتهم الوعد ،
وعضوه الحب فتحبهم القرب .
مبطلنى السباعى

المرات . قد صائرا وجوههم عن الابتغال ، وظهروا
الظلمة من الاوجال ، استعانوا بالله على مشقة الطريق فذل
لم صباه . وعلى بعد المدى فلم لم رحابه ، فلما اجتازوا
الصحاب ، سألوا الله ففتح لهم بابا ، فلما دخلوه استضافوه
فقروهم ورفح دونهم حجابا ، فلما استطابوا المقام بعد طول

معاذ بن عمرو رضى الله عنه

قال له : انى والله لا اعلم من يمنع بك ما ارى فان كان
فيك خير فادع : هذا السيف معك .
فلما امسى وبام عمرو وعدوا عليه فاحذوا السيف
من عنقه ، ثم احذوا كلابا يتاقدرون به بخيل ، ثم القوه
في بئر من آبار بنى سلمة فيها قدر الناس وانجاسهم ،
وغدا عمرو بن الجموح فلم يجده في مكانه فجعل يتبعه
ويبحث عنه حتى وجده في تلك البئر منكسا مقرونا بكلب
ميت . فلما رآه مكلا ولم يمنع عن نفسه ابصر شأنه وبان
له صوابه ورجع اليه عقله وعلم انها اصنام لا تضر ولا
تنفع ، فما ان كلمه من اسلم من قومه حتى اسلم وحسن
اسلامه ، وقال حين استبان له الرشيد يذكر صنمه هذا وما
كان من امره ويشكر الله الذى انقذه مما كان فيه من
العمى والضلال ويتحسر على ما قضى من عمره في عبادة
الاصنام . فاعتبروا يا ايها الالبصار .

من مجلة رابطة العالم الاسلامى

١٢ / ١٩٧٧ م

كان عمرو بن الجموح سيدا من سادات بنى سلمة
واشرافهم ، وقد تأخر اسلامه في فقر قليل من شيوخ
قومه الذين لبثوا على ما كانوا عليه من شرك ووثنية وقد
الم معاذ بن عمرو بن الجموح ان يسلم الكثيرون من اشراف
القوم بالمدينة ورؤسائهم ، وحزن في نفسه ان يبقى ابوه
يمكف على صنم له من خشب في داره ، وليس ألم لنفس
المؤمن أن يمد اباه في ضلال وكفر مبين ولا يستطيع ان
يهديه ويرشده الى الحق والهدى والخير . فلجأوا الى مكيدة
جعلت عمرو بن الجموح يسلم بعد ان استبان له الهدى والحق .
فكان معاذ بن عمرو بن الجموح ومعاذ بن جبل وفتية
آخرون يدجون بالليل على صنم عمرو هذا ، فيطرحونه
الى بعض حفرة بنى سلمة وفيها عيزر الناس منكسا
على رأسه ، فاذا أصبح قال : ويلكم من عدا على آلنا
هذه الليلة ؟ ثم يغدو يلتمسه حتى اذا وجده غسله وطيبه ،
وماهره ثم قال : (والله لو اعلم من فعل بك هذا لآخرته) .
ففعلوا به مثل ذلك ، فلما اكثروا عليه استخرجه من حيث
القوة يوما فعسله وطيبه ، ثم جاء يسيفه فعلقه عليه ثم

وَقَفَّاهُ اللَّهُ لِمَا يَحِبُّ وَيَرْضَى

عَلَى حَبِيبِكَ خَيْرَ الْخَلْقِ كُلِّهِمْ
لِكُلِّ هَوٍّ مِنَ الْأَهْوَالِ مُفْتَحِهِمْ

يَا رَبِّ مَنْ وَسَّيْلُهُ كَأَيْمَانِ أَبَدًا
هُوَ الْحَبِيبُ الَّذِي تَرَجَّى شَفَاعَتُهُ

قبل غير المسلمين . ألا يدل هذه الظاهرة على سر ؟ فما هو ذلك السر ؟ ذلك السر ان القرآن كتاب سماوى حقيقى نزل الله عز وجل على محمد رسول الله ﷺ الذى هو افضل الرسل وخاتم الانبياء لا نبي بعده . فهل لنا جميعا ان نتأمل فى أمر هذا الكتاب العزيز ، نتدبر مضامينه ونأخذ منه العبر ونصحيح دوقضا اراء هذا الكتاب الحكيم وننظم منهج حياتنا فى ضوء اسراره حتى نفلح فى الدنيا والآخرة .
تقديم : اقبال حسين انصارى

ان القرآن الكريم اكثر الكتب فى العالم قراءة واهتماما به وتدبرا وترجمة الى اللغات الاخرى وهى للكتاب الوحيد الذى تحفظه طبقة كبيرة من الناس عن ظفر قلب . اى كتاب فى العالم غير القرآن عنى العالم به عناية الى هذا الحد حتى عد كل حرف فيه وكل نقطة وكل فتحة وضمة وجهر وكل صغير فيه وكل كبير ، كما جاء تفصيل ذلك فيما تقدم . لماذا يا ترى هذا الاهتمام الكبير بالقرآن الكريم ، ليس من قبل المسلمين فحسب بل ومن

محمد صلى الله عليه وسلم كما يراه الغرب

وصلنا الى قمته بعد الفى سنته .
" ويقول الاديب البريطانى الكبير برنارد شو " اننى اعتقد ان رجلا كاحد لو تسلم زمام الحكم فى العالم باجمعه اليوم لثم له النجاح فى حكمه ، ولقد العالم الى الخير ، ولحقق للانسانية السلام المنشود .
" ويقول الاديب الروسى الكبير تولستوى " لقد خدم محمد ﷺ المجتمع الانسانى خدمة جليلة ، ويكفيه فخرا انه اخرج امة من الظلام الى النور ، وجعلها تنجح الى السكينة والسلام . ان رجلا كهذا ليجد بكل تقدير واحترام "

" يقول العالم الكبير " وول ديورانت " صاحب " وسوعة قصة الحضارة " اذا حكمنا على العظمة بما كان للعظيم من اثر فى الناس ، قلنا ان محمدا ﷺ كان من اعظم عظماء التاريخ لقد استطاع ان ينشئ فى جيل واحد دولة عظيمة طلت الى يومنا هذا قوة لما تقوذا فى نصف العالم .

" يقول دكتور شيرل عميد كلية الحقوق بجامعة فينا " ان البشرية لتفتخر بانتساب رجل كمحمد ﷺ اليها . اذ انه رغم اميته استطاع قبل بضعة عشر قرنا ان يالى بتشريع سنكون نحن الارريين اسعد ما نكون لو

احباء الله

مع اخلاص النية وتوسلوا اليه بصفاء القلب وصدق الطوية ، فروا بالخبرة الفاتنة مستبحين ، وبالخطب اللاهب مستعيزين ، ولم يعاوا بالعقبات ولم يلتفتوا الى

ان الله عبادا قطعوا علائق الشهوات ، واسرجوا راكب الجسد بصلى العرمت وامتلوا جياذ الامل ، واتجهوا الى الله على وجل ، وتزودوا اليه بصالح العمل ،

فيه تأكيد ابتناء الصدقات و ورد في القرآن الكريم حكم الصلاة في سبعائة مقام .

تم تقسيم القرآن الكريم الى ثلاثين جزءا خلال خلافة السيد عثمان الغنى رضي الله عنه . كلف عند وفاة رسول الله ﷺ اثنان وعشرون حافظا كملوا للقرآن الكريم من الصحابة رضي الله عنهم . ثم نزول القرآن الكريم باسمه خلال ٢٢ سنة ٥ شهور و ١٤ يوما . والمعنى الحرفي لكلمة القرآن هو كتاب متلو .

هذا واليك بعض الحقائق الاحصائية بشأن القرآن : تقع كلمة الله في القرآن ٢٦٩٨ مرة ، الرحمن ٥٧ مرة والرحيم ١١٤ مرة ، يشتمل القرآن الكريم على ٣٠ جزءا ،

كم مرة استعمل كل حرف من الحروف المستعملة في القرآن الكريم ؟

الحرف	المرة	الحرف	المرة
(ا) ٤٨٨٧٢	ثمانية اربعون الفا واثنان وسبعون وثمانائة	(ط) ١٢٧٧	الف وسبع وسبعون ومئتان
(ب) ١١٤٢٨	احد عشر الفا وثمان وعشرون واربعائة	(ط) ٨٤٢	اثنان و اربعون وثمانمائة
(ت) ١١٩٩٦	الف وتسع وتسعون ومائة	(ع) ٩٢٢٠	تسعة آلاف وعشرون ومئتان
(ث) ٢٧٦	ست وسبعون ومئتان	(غ) ٢٢٠٨	الفان وثمان ومئتان
(ج) ٣٢٧٣	ثلاثة آلاف وثلاث وسبعون ومئتان	(ف) ٨٤٩٩	ثمانية آلاف وتسع وتسعون واربعائة
(ح) ٩٧٣	ثلاث وسبعون وتسعمائة	(ق) ٦٨١٣	ستة آلاف وثلاث عشره وثمانمائة
(خ) ٢٤١٦	الفان وست عشرة واربعائة	(ك) ٩٥٠٠	تسعه آلاف وخمسمائة
(د) ٥٦٠٢	خمسة آلاف واثنان وستمائة	(ل) ٣٤٣٢	ثلاثة آلاف واثنان وثلاثون واربعائة
(ذ) ٤٦٧٧	اربعة آلاف وسبع وسبعون وستمائة	(م) ٣٦٥٣٥	ستة وثلاثون الفا وخميس وثلاثون وخمسمائة
(ر) ١١٧٩٣	احد عشر الفا وثلاث وتسعون وسبعائة	(ن) ٤٠١٩٠	اربعون الفا وتسعون ومائة
(ز) ١٥٩٠	الف وتسعون وخمسمائة	(هـ) ١٩٧٠	الف وسبعون وتسعمائة
(س) ٥٩٩١	خمسة آلاف وواحدة وتسعون وتسعمائة	(و) ٢٥٥٣٦	خمسة وعشرون الفا وست وثلاثون وخمسمائة
(ش) ٢١١٥	الفان وخمس عشرة ومائة	(ع) ٣٧٢٠	ثلاثة آلاف وعشرون وسبعمائة
(ص) ٢٠١٢	الفان واثنان عشر	(ي) ٤٥٩١٩	خمسة واربعون الفا وتسع عشرة وتسعمائة
(ض) ١٣٠٧	الف وسبع وثمانمائة		

(بشكر جريدة جع الاردنية الباكستانية ١٣/٤/٨٤)

٧ منازل ، ١٤ صحيفة ، ٥٤٠ ركوعا ، ١١٤ سورة و ٦٦٦٦ آية . قد استعمل في القرآن ٣٢٣٧٦٠ (ثلاثة وعشرون و ثلاثمائة الف وستون وسبعائة) حرف . في القرآن ٥٣٢٢٣ (ثلاثة وخمسون الفا وثلاث وعشرون ومئتان) فتحة و ٣٩٥٨٢ (تسعة وثلاثون الفا واثنان وثمانون وخمسمائة) جر و ٨٨٠٤ (ثمانية آلاف واربع وثمانمائة) صبة . ١٧٧١ (الف و واحدة وسبعون و سبعمائة) مده ١٢٧٤ (الف و اربع وسبعون ومئتان) شدة ، ١٠٥٦٨٤ (خمسة ومائة الف و اربع وثمانون وستمائة) نقطا .

نزلت ٨٦ سورة من سور القرآن الكريم بمكة المكرمة و ٢٨ سورة منها بالمدينة المنورة .

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

بلغ العلى بكماله
شئت مع خصاله
كشف القسط بجمال
صلوا عليه وآله
كأنهم من على سبيح كاشع
ذكى قلبه وأطعمه
ذكره كذا وسيفه

نَحْمَدُهُ وَنُصَلِّي عَلَى رَسُولِهِ الْكَرِيمِ

عظمة القرآن الكريم

ان القرآن الكريم هو من اقدس وافضل الكتب والنبي الذي نزل عليه هذا الكتاب (محمد ﷺ) هو افضل الانبياء والامة التي نزل القرآن الكريم من اجائها (امة محمد ﷺ) هي افضل الامة : كنتم خير امة اخرجت للناس تامرون بالمعروف وتنهون عن المنكر وتؤمنون بالله .

ان القرآن الكريم قد ترجم الى نحو ثلاث ومائة لغة من لغات العالم . ان اول ترجمة القرآن الكريم باللغة الفارسية في شبه القارة الهندية قام بها الشاه ولي الله و اول ترجمة باللغة الاردوية قام بها فضيلة مولانا الشاه رفيع الدين المحدث الدهلوي رحمه الله ،

البقرة هي اطول سورة من سور القرآن والكوثر هي اقصرها . التوبة هي السورة الوحيدة التي تبتدى من غير التسمية تقع في سورة الاخلاص فتحة واحدة وتقع في سورة الكوثر ضمة واحدة فقط . تعتبر سورة يس قلب القرآن وسورة الرحمن عروس القرآن . واقرا باسم ربك الذي خلق ، هو وحى القرآن الاول الذي نزل على النبي ﷺ بغار الحراء و : اليوم اكملت لكم دينكم ، هو آخر وحى القرآن الذي نزل خلال حياة الوياح .

في القرآن الكريم اكثر من سبعين موقعا جاء فيها تأكيد الدعاء الى الله تعالى واكثر من خمسين واقعة موقع

والشهر الذي انزل فيه القرآن الكريم (رمضان المبارك) هو افضل الشهور والليلة التي انزل فيها القرآن الكريم (ليلة القدر) هي افضل الليالي . والملك الذي نزل بالقرآن الكريم (جبريل عليه السلام) هو افضل الملائكة والمدينتان اللتان نزل فيهما القرآن الكريم (مكة والمدينة) هما افضل المدن .

النبي الذي هو اكثر ذكرا في القرآن الكريم هو النبي موسى عليه السلام . ان القرآن الكريم يذكر اربعة مساجد هي مسجد الحرام ، مسجد الاقصي ، مسجد ضرار ومسجد قباء .

ان مريم هي المرأة الوحيدة التي جاء ذكرها في القرآن الكريم باسمها . الرجل الذي اعتر بكونه اول حافظ القرآن الكريم هو الخليفة الراشد الثالث ختن الرسول صلى الله عليه وسلم الشهيد المطاوم سيدنا عثمان الغني ذو النورين رضي الله عنه .

1000

1000

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1000

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القرآن الكريم

مَجَلَّة
دارالتصنيف (پرائیویٹ) لمیٹید

عظمة القرآن الكريم

ان القرآن هو من اقدس و افضل الكتب

ان القرآن الكريم اكثر الكتب في العالم قراءة واحتمالاً به
وتدبراً وترجمه . . .

محمد صلى الله عليه وسلم كما يراه الغرب

ان البشرية لتفتخر بانساب رجل كاحمد ﷺ

احباء الله

صادقوه العهد فصدقهم الوعد ومحضوه الحب فتحهم القرب .

معاذ بن عمرو رضى الله عنه

Yaqeen

international

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A NON-SECTARIAN ENGLISH-ARABIC
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PRISTINE PURITY AS TAUGHT BY
QUR-AAN AND SUNNAH

THE FORTY-SIXTH YEAR OF
YAQEEN INTERNATIONAL

MARRIAGE IN ISLAM :

SELECTION OF LIFE PARTNER IN THE RIGHT SENSE

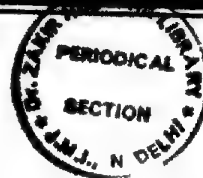
THE HEREAFTER

QUR-AAN MAJEED AND ITS TEACHINGS

MORAL REFORMATION - COMMON MAN'S
RATIONAL CHOICE

QUR-AAN MAJEED

ARABIC TEXT, ITS TRANSLATION,
TRANSLATION AND COMMENTARY INTO ENGLISH.
PART 27, CHAPTER 56, SOO-R AL-WAA-QI-'AH,
VERSES 49 TO 96 (COMPLETE)



1

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Bis-^l lma-hir-rah-ma-nir-ra-heem.

In the name of Allah, the All Compassionate, the Most Merciful

QUR'AN AND SUNNAH

Indeed, the Best Word is the Word of Allah (i.e. Qur-aan-e-Majeed) and the Best Guide is Sunnah of the Holy Prophet Muhammad (Sallallahu-'alaihi-sallam). And the Best deeds are those declared definite and operative (according to Qur-aan and Sunnah). And the Worst deeds are those invented by man himself (as part of Religion) and all such self-invented formulations are Innovations (Bid-'at) and every Innovation (Bid-'at) leads a man to Eternal Hell-Fire.

And who is more excellent in speech than the one who calls towards Allah while he himself does righteous deeds and says: Admittedly I am from the obedient ones (Muslim). (Al-Qur-aan 41:33)

Explanatory:-

Whoever invites people towards Allah deserves great honour and is worthy of being listened to. His words are held in the highest esteem as evinced below:-

- That he calls people to Allah (the 'Truth of Allah') without involving self, in any way.
- Every deed of his is based on Righteousness showing no divergence between his preaching and his conduct (i.e. his own words and actions), and
- He asserts himself as a Muslim, meaning that he associates himself with the 'Will of Allah', as if he is the full embodiment of Islam, ordained by Him (Allah) and adopted by His Prophet Muhammad (Sallallahu-'alaihi-sallam).

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Bis-mil-lah-rah-man-rah-im

In the name of Allah, the All-Compassionate, the Most merciful

THE FORTY-SIXTH YEAR OF YAQEEEN INTERNATIONAL

We praise Almighty Allah, the All Compassionate, the Most Merciful, for having enabled us, for yet another year, to do our humble duty towards His Faith and His Noble Prophet Muhammad (*Ṣallallahu 'alaihi wa sallam*) by presenting Islam, as taught by Qur-aan and Sunnah, to our Muslim brethren and all others alike.

With this issue, Yaqeen International enters the 46th Year of its continued publication. This occasion reminds us again and again of Hazrat Maulana Tufail Ahmad Farooqi (*Rahmatullah 'Alaihi*). May Allah raise his status in the Hereafter and guide us to continue his life's mission to spread the Message of Islam throughout. This was made possible with Divine help and guidance and we thank Allah for it, and pray for more and more of His beneficence to enable us to carry on the task we have set before us :-

- (a) Let us cast away all that which holds us back.
- (b) Let us be true to ourselves and our Faith and Belief, and make a happy beginning for life in this world and the Hereafter.
- (c) Let us join hands, pool our resources and exert to our utmost in carrying to every man and woman the message of Qur-aan and Sunnah - the sacred mission of "Yaqeen International".

During all these years and, for that matter, in the future as well, we have one message to convey - the Message of Qur-aan and Sunnah. Therein lies the whole Truth Truth being the sheet-anchor of safety and salvation, we have, made it a point to beg and beseech our readers to pay heed to it in all seriousness. Life is short and its business is too involved; only Truth can be our guide through the difficult trail of our earthly existence. Safety is the first requisite for life in this world and salvation means a good end thereof. We owe it to ourselves to ensure both.

All of us try to play safe and wish for a peaceful end. But the means to achieve this end are not within the knowledge and reach of all. Hence all the emphasis that we lay on these matters through "Yaqeen International".

Divine guidance which continued coming down from the descent of Prophet Adam (*'Alaihis salaam*) right up to the advent of the last of the Prophets of Allah, Hazrat Muhammad (*Ṣallallahu 'alaihi wa sallam*) is enshrined in Qur-aan Majeed and described in one word as *Deen* (Way of Life) and alternatively it is referred to as "*Islam*" (Al-Quraan 3 : 19).

The Holy Prophet (*Ṣallallahu 'alaihi wa sallam*) is described as the best exemplar thereof (35 : 21).

He was the perfect embodiment of virtue and truth, love and justice, as well as of all other attributes of Allah. We can feel sure of our safety and salvation by accepting him as our guide and leader and by following him in his footsteps.

Islam is the Straight Path and a gift to humanity for all times to come. It should, therefore, be as dear to and precious to one as his own life.

All along we have tried to illustrate the fact that Islam is the best adornment for one's life. It enables one to have the real and lasting joy of living with a grace of its own. It leads one to the straight path, free from exploitation and away from renunciation of the comforts of the world. It entitles one to the full measure of life..

Ours is, therefore, the most self-rewarding ideal - to spread the Message of Islam for peace and piety. We will, therefore, request all well-wishers of mankind who share our ideal to contribute in their own way and for their own people whatever may be best suited to the purpose. We shall however lend support to all such means and medias as bring the Muslims closer and nearer to one another. Learning of the Arabic language and dissemination and exchange of information among the Muslim countries are of great importance in this behalf. Individually and collectively, Muslims should aspire to do, whatever, is possible to serve the cause of Unity and Understanding for the Great cause of Almighty Allah.

All of us have an ideal to live for and a model to look up to. We will, indeed, be well-advised if we were to take the Holy Prophet (*Ṣallallahu 'alaihi wa sallam*) as our ideal and the model. He is the noblest and kindest of all, and most truthful, having earned even from his bitterest enemies, the title of "Al-Ameen" (The Trustworthy). He treated his enemies with kindness and forgave them freely. He is not known to have hurt anyone. He did not say a word to Hazrat Anas (*Razi Allahu 'anhu*) who served him for ten long years as a personal servant. He spent his days in the service of his people. Let nothing stand between us and the Holy Prophet (*Ṣallallahu 'alaihi wa sallam*).

In the end, we earnestly pray that Muslims all over the world make the above resolve, stand shoulder to shoulder and march forward as one people. Ameen!

MARRIAGE IN ISLAM

(Continued from page no. 4)

The dower once paid or stipulated to be paid to the wife cannot be withdrawn or altered by the husband or by the wife under coercion of her husband,

Qur-aan Majeed says :

وَكَيْفَ تَأْخُذُ وَهِيَ وَكَأَنَّهُمْ بَعْضُهُمْ أَوْلَىٰ بِبَعْضٍ مِّنَ الْآخَرِينَ مِمَّا قَالُوا

"And how can you take (any thing from) it when you have consummated union with one another, and they have taken a solemn undertaking from you (4:21).

However, *Qur-aan Majeed* says :

فَإِنْ طِبْنَ لَكُمْ عَنْ شَيْءٍ مِّنْهُ

"..... but if they are pleased to allow any part of it, then enjoy it with pleasure"

(4:4).

It may be increased or decreased by mutual consent after marriage.

CONCEPT OF DOWRY

There is no hard and fast rule about the amount of the dower. It is to be decided keeping in view the social and financial position of the bridegroom and not of the bride.

Qur-aan Majeed says:

أَوْ تَقْرِضُوا لِهِنَّ قَرْضًا مِّمَّا مَلَائَتْهُنَّ عَلَى الْمَوْسِمِ قَدْرُهُ وَعَلَى الْمَقْدَرِ قَدْرُهُ مَتًى عَالِي الْبَعْرِ وَفٍ حَقًّا عَلَى الْغَنِيِّينَ

".... Make provision for them, -the rich according to means and the poor according to his ability -a provision according to approve customs. (This is) an obligation upon those who are keen to do good.." (2:236).

Dower may even consist of a heap of barley, a handful of dates or a ring. It is a nuptial gift and not a purchase money with which a wife is bought. It is rather a token of love to the bride from the bridegroom offered at the time of contracting marriage.

Hazrat Ayesha (*Razi*

Allahu anha) is reported to have heard the Holy Prophet Muhammad (*Ṣallallahu 'alaihi wa sallam*) saying : "The greatest blessing in marriage is that of one which gives the least trouble" (*Balhaqi*).

In our society today, we find a heavy dower being fixed for reasons of family prestige. It would be appropriate to cite the opinion of Hazrat 'Umer (*Razi Allahu 'anhu*) on the matter :

"Beware! don't make heavy dower of women. Had it be a cause of honour in the world and piety near Allah, the Holy Prophet Muhammad (*Ṣallallahu 'alaihi wa sallam*) would have been the first about it.. I did not know whether the Holy Prophet Muhammad (*Ṣallallahu 'alaihi wa sallam*) married any of his wives and got his daughters married for Twelve (12) Auqiahs are equal to 500 dirhams or Rs. 132 approximately. The heavy amount of dower-money being fixed now-a-days is not at all comparable with this modest amount.

(To be continued in next issue)

MARRIAGE IN ISLAM

SELECTION OF LIFE PARTNER IN THE RIGHT SENSE

The institution of marriage in Islam is not a one-sided traffic. It is a bilateral agreement, or a social contract, between a man and his wife to be. To get married, there is a proposal from one party and there is its acceptance by the other. If the proposal for marriage is not accepted, it does not take place. Proposal and its acceptance may be from either side, that is from the man's as well as woman's side.

The right of choosing a suitable life-partner is as much the privilege of a woman as that of a man. A woman is not a dumb driven cattle in Islam. She has an entity of her own. She too has her likings and dislikings. Her choice, therefore, for her presumptive consort, is also essential.

Prior to the dawn of Islam, man was the sole arbiter of a woman's destiny. She was not consulted in the matter of her marriage. Her guardian (may it be her father, elder brother or any other male member of her family in lieu of them) used to exercise his own discretion in giving her hand in marriage to any man of his choice for some petty consideration. The husband regarded her a purchased commodity. Her position was like a property, transferable and inheritable by the next of kin of her deceased husband. In certain societies, she was forced to burn

herself alive on the pyre prepared for cremation of the dead body of her husband.

Rights of Women

Islam broke all such shackles of tyranny and ignorance. It relieved the woman from human bondage and gave her rights equitable with those of man and a respectful place in the corporate life of the Muslims, so eagerly coveted by women outside the pale of Islam.

An adult girl and an adult boy, left to their whims and assessments, are not generally so mature as to arrive at a decision of choosing a right life-partner for themselves. They are, therefore, helped in this regard by their parents and other elders. Girls, on account of having comparatively less experience, are more prone to form an view about the boy she wanted in marriage.

They are, therefore, allowed to seek guidance from their parents and guardians. However, the final decision in this regard rests with the girl only. The Holy Prophet Muhammad (*Sallallahu 'alaihi wa salaam*) has said: "A woman, who has seen (had) a husband before should not be married unless her permission is taken. Likewise a virgin should not be married without her consent." (Bukhari).

There is another tradition (*Hadees*) more elaborate on the

matter. The Holy Prophet Muhammad (*Sallallahu 'alaihi wa salaam*) is reported to have said: "A woman, who has seen (had) a husband before, is more than a guardian for her own self whereas in the case of a virgin her consent must be taken; her silence is her consent," (Muslim).

Again the Holy Prophet Muhammad (*Sallallahu 'alaihi wa sallam*) has said, "A woman, who has seen (had) a husband before, is herself more than a guardian but consent from a virgin must be obtained by her father and her consent is her silence." (Bukhari).

..... "Marry women of your choice", says Qur-aan Majeed (4:3). This provision for choosing a woman for one's wife is, however, not without limitations, as otherwise it will bring about a chaos in society.

There are certain women whom one cannot marry. Islam has made certain marriages (*Haram*) unlawful (4:23). Excepting these prohibited women, the rest of them are law full.

In the light of these sayings of the Holy Prophet Muhammad (*Sallallahu 'alaihi wa sallam*), it is clear beyond doubt that women in Islam, in spite of their extreme modesty, are not powerless, destitute and entirely dependent any whim or fancy of

men in the matter. She cannot be compelled to marry a man she does not like to accept for her husband. It is the duty of the guardian of a girl to take her consent before arranging her marriage.

Even the father, who is ever so affectionate and kind to his children, is duty-bound to ask his daughter of her opinion in regard to her marriage. Or so affectionate and kind to his children, is duty-bound to ask his daughter of her opinion in regard to her marriage.

Once Hazrat Khansa bint Khizaam (*Razi Allahu 'anha*) appeared before the Holy Prophet Muhammad (*Sallallahu 'alaihi wa sallam*) and lodged a complaint that her father had given her hand in marriage to a person whom she did not like. The Holy Prophet Muhammad (*Sallallahu 'alaihi wa sallam*) accepted her complaint and invalidated her *Nikah* (marriage) arranged by her father. (Bukhari).

Further the Holy Prophet Muhammad (*Sallallahu 'alaihi wa sallam*) said: "I wanted to tell the women that in regard to marriage their elders have no say in it" (Ibn Maajah).

It does not, however, mean that the parent should be ignored altogether. Juvenile decisions regarding marriage are taken on the spur of the moment and are motivated mostly by outward galmour and momentary impulses. They lack maturity and pre-meditation. Such considerations as 'family', 'tribe', 'clan' and 'country' and 'present' and 'future', are seldom weighed.

Parents Advice

It would, therefore, be worthwhile if parents or the guardians are taken into confidence and their mature advice sought in the matter.

If beauty and status were the only factors worth consideration for marriage instead of good morals and manners what would have been their impact upon the social conditions in the world? Obviously the world would have been a hell devoid of peace and tranquility. Many of the families would have been crowded by aged spinsters falling victim to rash matrimonial ventures.

To guard against such an unwelcome phenomenon, the Holy Prophet Muhammad (*Sallallahu 'alaihi wa sallam*) said: "When a man, whom you like for his religion and good manners, comes to you with a proposal for marriage, wed him or else wickedness will prevail upon the earth." (Tirmizi)

A woman while choosing a husband should bear in mind these facts if peaceful life is to be desired. The doctors in Islamic Jurisprudence hold this view: "A woman should make that man her husband who is religious, affable and broad-minded; she should not make one who is void of religion." (Durrui Mukhtar).

Likewise a father too should keep these points in mind while planning to wed his daughter and never search for a man of wealth who is incompatible in age, capability and good personal traits.

It is narrated by Hazrat Bareedah (*Razi Allahu 'anhu*): "Hazrat Abu Bakr and Hazrat Umar (*Razi Allahu 'anhuma*) requested the hand of Hazrat Fatimah (*Razi Allahu 'anha*) but the Holy Prophet Muhammad (*Sallallahu 'alaihi wa sallam*) declining the offer saying: Fatimah is a minor'. When, however, Hazrat Ali (*Razi Allahu 'anhu*) proposed, Hazrat Fatimah was married to him. (Nisaa'ee)

In short, a guardian has manifold responsibilities while arranging the marriage of a Muslim under his ward or care.

Dower and Dowry

Marriage in Islam is a sacred trust established between man and woman. It is a conjugal union of two partners through wedlock according to the injunctions contained in Qur-aan Majeed;

فَأَنْكِحُوا الْأَطْفَالَ لَكُمْ مِنَ النِّسَاءِ

"...Marry such other Women as seen attractive to you..."

(4:3).

One of the salient features of the institution of marriage in Islam is payment of dower (*Mehr*) to the bride as a voluntary gift by the husband. Qur-aan Majeed says

وَأُولُوا النِّسَاءِ صَدُقَتِهِنَّ نِحْلَةً

"And give women their dowries willingly..."

(4:4).

(to be continued on page 2)

ISLAMIC MYSTICISM**THE HEREAFTER**

Belief in the life after death (Hereafter) is the quintessence of the teachings of Islam. It is one of the Basic Articles of Faith. In all, there are seven such articles which a Muslim has to believe in. They are :-

1. *Belief in Oneness of Allah;*
2. *Belief in His Angles;*
3. *Belief in all of His Revealed Books;*
4. *Belief in all of His Prophets;*
5. *Belief in the Last Day of Judgement;*
6. *Belief in the measure of Good and Evil decreed by Allah, and*
7. *Belief in the resurrection after death.*

Allah has not created anything in vain (cf. 3:191). The Creator has a purpose. The logic behind His creation, as described in Qur-aan Majeed, is that; "To Allah you shall all return, and then He will tell you what you used to do" (5:105).

He wanted to see how man will behave on earth. Allah made the earth his (man's) couch, and the heavens his canopy, and sent down rain from the heavens, and brought forth his sustenance (cf. 2:22); then He gave him authority over all these things and made him His vicegerent (cf. 2:30). It is, therefore, in the fitness of things if man is made to account for his deeds lest he crosses the limits of his powers.

This accountability before Allah of His creation is a direct authority

will not be done during his lifetime but in the Hereafter.

Man is given time and liberty to make use of his talents and wield his power over his affairs during his life time. It is only reasonable that man, who is vicegerent of Allah on earth, should be accountable to Him for his deeds. Qur-aan Majeed says:

"Did you, then, think that We had created you in vain, and that you would not be returned to US (for account)?" (23 : 115).

And also;

"He Who created death and life that He might try you, which of you is better in conduct...." (67:2)

The planet earth will, in fact, turn into a heaven of peace and happiness provided man realises that he has to render account of his deeds before his Creator. Most of the troubles the world is plunged in to-day are the result of man's negligence of, and oblivion to, his sense of accountability.

In all personal dealings ranging from small to large business transactions and national and international concords, self-interest and opportunism are the dominant principles over-ruling them. The weaker party loses whereas the stronger one gains. 'Might is right' is the order of the day.

Affairs that are not settled amicably lead to sharp differences, blood-feuds, and even war. One must be sure that the aggressor will have to be answerable before

Allah for his aggression. Qur-aan Majeed says:

"And, for every one there are ranks according to what they did and that Allah repays them for their deeds and they will not be wronged. (Al-Qur-aan 46 : 19)

If the idea of accountability is present in the minds of the persons striking a bargain none of the parties shall be the loser. They will not lose materially in consequence of their bargain but gain spiritually because of the just attitude displayed for arriving at a fair and equitable decision.

The tragedy is that in to-day's world, a large number of people do not believe in the Hereafter. They think that the world which they perceive is the only reality and that they are answerable to none for their misdeeds. It is strange that they forget the simple facts of life.

Let us illustrate by an example; Suppose a man appoints a manager to look after his estate and also authorises him to use it in the interest of the owner. Do such people think that the manager shall not be eventually accountable to the owner of the estate. The Creator of the universe has appointed man as His vicegerent on earth. Man, therefore, must, be accountable for his deeds before his Creator. He has not been given by Allah a licence to do whatever he likes. He has no right to behave like an unbridled horse rampaging the beautiful orchard of his master.

QURAN MAJEED AND ITS TEACHINGS

The teachings of Qur-aan Majeed are in consonance with the dictates of reason. In fact, Qur-aan Majeed often provokes the rational faculty by such words as "Do you not understand?"; "Do you not reflect?"; "Have your senses?"; "There are signs in this for people who reflect"; "..... that you may ponder". etc., - (16 : 11, 13, 65, 67 and 69)

Dr. Hartwig Herschfield praises the captivating qualities of Qur-aan Majeed as under :-

"It spoke so powerfully and convincingly to the hearts of its hearers as to weld hitherto centrifugal and antagonistic elements into one compact and well-organized body".

The German Philosopher Goethe has spoken of Qur-aan in these words -

"The Qur-aan is unapproachable as regards its convincing power. How often we turn to it (the Qur-aan Majeed) it soon attracts, astounds, and in the end enforces our reverence. Its style, in accordance with its contents and aims, is stern, grand, forcible - ever and anon truly sublime. Thus the Book will go on exercising through all ages a most potent influence."

The fundamental articles of faith in Islam are not couched in dogmatic terms. If one were to examine those five articles in the light of reason one would surely find them reasonable. Dr. Henry Stubbe of Oxford has been fair and just to observe -

"Their religious duties are plainly laid down, which is the cause that they are duly observed ; and are in themselves very rational"

The Holy Prophet Muhammad's (ﷺ) role in the propagation of Islam is not to remind people merely by threats of punishments or promises of rewards in the life to come ; his mission as described in Qur-aan Majeed is to reason out with and remind them of previous scriptures :

"... And We have sent down to you the Reminder (i.e. the Qur-aan), so that you may make

clear to the people what has been sent down to them, and so that they may reflect". (16 : 44)

THE KEY NOTE OF HIS WHOLE LIFE WAS TO SHOW THAT WHAT ISLAM TAUGHT CAN BE PRACTISED BY A HUMAN BEING.

He denied the divinity of his person, and disapproved of any superstitious practices. In the face of great dangers, the Prophet Muhammad (ﷺ) acted with the prudence of the ordinary man, instead of acting like a fatalist and waiting passively for the help of Allah.

He stopped to dig trenches together with his followers in the desert sun. In his everyday life, he was neither ascetic nor given to excess of pleasure. He advised his followers : *"Keep fast and break it and stand up in devotion in the night and have sleep, for your body has a right over you, and your eye has a right over you, and your wife has a right over you, and the person who pays you a visit has a right over you"*.

When asked by Hazrat Ali (Razi allahu 'anhu) what was his concept of life, the Prophet (ﷺ) replied ; *"Knowledge is my capital, reason is the basis of my religion remembrance of Allah is my company, confidence is my treasure, anxiety is my companion, science is my arm, patience is my robe, contentment is my booty, modesty is my pride, renunciation of pleasure is my profession, certitude is my food, truth is my intercessor, obedience is my grandeur, struggle is my habitude, and the delight of my heart is in prayer"*. Every Muslim is encouraged by Qur-aan Majeed to pray : *"My Lord, increase me in Knowledge"*.

The Prophet (ﷺ) himself said in support of the above injunction : *"Seeking knowledge is obligatory upon every Muslim - man and woman"*. The pursuit of knowledge and the democratization of such pursuit is regarded by Islam to be a foundation of an Islamic society. *"He who goes forth in search of knowledge*

is in the way of Allah till he returns" This injunction to seek learning is a distinguishing greatness of Islam as a religion which can inspire mankind. Islam, confident of its truth, is not afraid of the independent attitude of mind of its followers.

The Prophet (ﷺ) once said: **"My people shall never be unanimous in an error"**. Islam trusts in the intellectual ability of its scholars to seek **Truth**, and it has no fear that any scientific discovery would run counter to its Truth. On the contrary, Islam exhorts its followers to travel widely in the exploration of the secrets of the world. In fact, Islam goes one step further by expressly provoking its followers to think out the secrets of the universe and see that they accord with the belief he has - (2:164) **الَّذِينَ يَتَّبِعُونَ آيَاتِ اللَّهِ وَيَتْلُونَ حَقَّهُ يُوقِنُ أَنَّ اللَّهَ يُخَوِّدُ الْكَافِرِينَ**

الَّذِينَ يَتَّبِعُونَ آيَاتِ اللَّهِ وَيَتْلُونَ حَقَّهُ يُوقِنُ أَنَّ اللَّهَ يُخَوِّدُ الْكَافِرِينَ

The Holy Prophet Muhammad (ﷺ) appealed to the human intellect when he set out to prove the divine nature of his mission. He challenged people of his time who questioned his messengership to produce a Verse similar to any one which had been revealed to him by Allah. None so far have succeeded after accepting this challenge. The most eminent scholar in Makkah was converted to Islam when he failed in his attempt to produce a Verse emulating the superiority of the revelation of Qur-aan Majeed.

Reason leaves its permanent mark in Islam on the doctrine of **Ijtihad** (decision by reason). When Mu'adh Ibn Jabal came to visit the Holy Prophet Muhammad (ﷺ), the Prophet asked him: "On what basis shall you decide litigation?" To this, the Judge designate of Yemen replied: **"According to the provision of Qur-aan Majeed"**. Holy Prophet (ﷺ): "And if you does not find provision there in?" Ibn Jabal: **"Then I shall make an effort with my own opinion"**. This incident shows very clearly that **Islam places great value upon human reason**. As long as man will continue to think, the world will be safe.

The harm of intellectual slavery is far greater

than that arising from the error of any honest reasoning. That is why the Prophet (ﷺ) said that **"The difference (of opinion) of my people is a mercy"**. Freedom of opinion and independence of judgment are encouraged in Islam. The emphasis in Islam is always on **honesty and truthfulness**, and this emphasis is not only of moral value, since love for Truth guarantees a safeguard against the abuse of reason in the religious system of Islam. No honest mind can be so far misled as to think a clearly wrong issue as right.

The trust reposed by Islam on the human faculty of reason is so great that it promises a reward even for efforts which unwittingly lead to error. Thus the Prophet (ﷺ) said: **"When a judge gives a judgment and he exercises his reasoning faculty and is right, he has a double reward; and when he gives judgment and exercises his reasoning faculty and makes a mistake, there is a reward for him"**.

Rationality is the dominant note in the doctrine of Islam. It is this feature that claims for it the title of the most up-to-date religion in the world. It is also this reasonable characteristic that justifies its Prophet's role as the **"last" one and the "seal of the prophets"** of Allah. The Holy Prophet Muhammad (ﷺ) has left after him a system of religion which is founded not merely on dogmatic belief, but rather on the Divine Revelations of Allah reinforced by reason. The Divine Revelation which survives, without even least alteration in Qur-aan Majeed, supplies all the essentials upon which reason builds a system.

The conduct of the Holy Prophet (ﷺ) is the practical manifestation of the application of the principles laid down in Qur-aan Majeed and reason applies the basic principles in the Qur-aan and in the Hadith to the ever-changing circumstances in life. Reason, not external rites, guides the life in Islam. Deeds should be invested with conviction, not left to comply with the mere external performance of rules, or rather the letter of the law.

Moral Reformation - Common Man's Rational Choice

A decadent society cries for help. It comes to it in the shape of moral reformation. Considering the tragedies and agonies of contemporary life, the need for a radical change with a moral base is obvious. The various doctrines and disciplines which human ingenuity could produce have been tried for centuries with negative results. The confusion is getting confounded and sanity is being impaired day by day.

Islam believes that the development of man is through his intellectual advancement. The first Revelation of Qur-aan Majeed began with the Command "to read". (96:1). Then the Quran blessed those who are in possession of knowledge as recipients of "abundant wealth" (2 : 269). Allah "will exalt those of you who believe and those who are given knowledge to high degrees" - (58 : 11).

And the Prophet (ﷺ) expressly warned people not to shun the pursuit of knowledge, if they were to avoid their own doom. "Of the signs of the hour (of doom) is that knowledge shall be taken away and ignorance shall reign supreme".

The tradition which reported the Prophet (ﷺ) as saying that an hour's serious and deep meditation is equivalent to seventy years of prayer, seems to be in line with this recognition by Islam of the great role of the human intellect in uplifting man's morality.

Morality according to Islam is not merely blind observance of the letter of the Quranic social precepts. It consists of the proper reflection of life, as by a reasonable human being, the proper understanding of its requirements, and the reasonable approach to those requirements based on our perception of our relationship with Allah and our fellow men.

The victim of this global phenomena is the common man who is made to think as if he has no option but to accept "the force of circumstances" as his inevitable destiny. In actual fact he has no need to feel so helpless. As a rational being he is endowed with Reason. His own experience, if not History, should put him wise. After having a taste of man-made ideologies, he should try, under the dictates of ordinary prudence, a doctrine and a discipline different than those already tested.

Historical evidence goes in favour of the *Islamic Ideology* which has worked wonders in the past with the worst of human stuff. The common man should therefore opt for Islam to guide him out of the morass he finds himself in. His only handicap is the age old prejudice but his self interest plus his reason should clear his way to the fold of Islam.

Islam is the only way open to all. It is the champion of all and its cause can be championed by all. It has not the least shadow of a human hand in its making. Those who wish to stand for an absolute standard of *Justice, Equality* and *Virtue* should better opt for Islam.

Islamic Ideology can make the world safe for human habitation in the years to come. Islam is a simple and a sensible code of life to enjoy the fruits of life. It is a pity that the common man is more often than not mis-informed or ill-informed about its principles which are there to strengthen his noble image.

In the modern age when knowledge is common and within easy reach, no one should fail to make a direct contact with the principles of *Islamic Ideology* for there is no excuse for it now. We take pride in our enterprising spirit, our sense of justice and our love of truth. In their name, therefore, we plead with the reader to bestow a few moment of serious thought on the future with and without Islam. May Allah guide our steps to the *Straight Path* ! Ameen.

Soo-ra-tul Waa-qi-'ah

(Continued from April 22, 1997 Issue)

49. Say: Surely, those of
aforetimes and those of later
times.

50. Shall certainly be brought
together to the tryst of an
appointed day.

51. Then surely, O you erring
ones (and) the beliers,

52. Shall indeed be eating of a
tree of ZAQQOOM.

53. And filling therewith the bel-
lies,

54. And drinking on top of it
boiling water,

55. Drinking like the drinking of
the thirsty camel (raging
with thirst).

56. This is their entertainment
on the Day of Judgment.

57. We created you,
then why do you not admit?

58. Do you see that (the human
seed) which you spill out?

59. Do you create it
or are We the Creator ?

60. We have decreed death
among you, and We are not
to be frustrated.

61. From replacing (you) with
(others) like you, and creat-
ing you in (a world) which
you do not know.

62. And surely you have known
the first (form of) creation,
then why do you not
reflect ?

49. Qul in-nal-aw-wa-lee-na
wal-aa-khi-ree-na

50. la-maj-moo-'oo-na
i-laa mee-qaa-ti yau 'inim-
ma 'loom.

51. Sum-ma in-na-kum aiy-yu-
had-daal-loo-nal-
mu-kaz-zi-boon.

52. La-aa-ki-loo-na min sha-ja-
rim-min zaq-qoo-min

53. fa-maa-li-oo-na min-hal-bu-
toon.

54. Fa-shaa-ri-boo-na 'a-lai-hi
mi-nal-ha-meem.

55. Fa-shaa-ri-boo-na shur-bal-
heem.

56. Haa-zaa nu-zu-lu-hum
yau-mad-deen.

57. Nah-nu kha-laq-naa-kum
fa-lau laa tu-shad-di-qoon.

58. A-fa-ra-ai-tum-maa tum-
noon.

59. A-an-tum takh-lu-qoo-na-
hoo am nah-nul-khaa-li-
qoon.

60. Nah-nu qad-dar-naa bai-
na-ku-mul-mau-ta wa maa
nah-nu bi-mas-boo-qeen.

61. 'A-laa an-nu-bad-di-la am-
saa-la-kum wa nun-shi-a-
kum fee maa laa ta'-la-
moon.

62. Wa la-qad 'a-lim-tu-mun-
nash-a-tal-oo-laa
fa-lau laa ta-zak-ka-roon.

قُلْ إِنَّا لَا نَزِدُّكَ الْقُرْآنَ إِلَّا بِالْحَقِّ وَإِنَّا نَزِّلُهُ بِالْمَعْدُونِ ۝

لَنَجْزِيَنَّكَ فِيهِمْ أَجْرًا وَيَوْمَ تَقُومُ السَّاعَةُ ۝

نَمَّا أَتَتْكُمْ آلُهَا الضَّالِّينَ الْمُتَكَبِّرِينَ ۝

لَا يَكُونُ مِنْ فَحْجَةٍ مِنْ زُقُومٍ ۝

فَمَالِ الْفُؤَادِ مِنْ الْجُثُونَ ۝

فَشَاءَ لَوْ أَنَّ عَلَيْهِمْ مِنَ الْحَصِيرِ ۝

فَشَاءَ لَوْ أَنَّ شُرَبَ الْهَيْمِ ۝

هَذَا نَزْلُ الْأَنْهَارِ ۝

لَحْنٌ خَلَقْنَاكُمْ فَلَوْلَا تُصَلُّونَ ۝

أَفَرَأَيْتُمْ مَا تَدْعُونَ ۝

وَأَنْتُمْ تَخْلُقُونَهُ أَمْ لَحْنُ الْحَاقِقُونَ ۝

لَحْنٌ قَدْ زَيَّنَّا لَكُمْ الْمَوْتَ فَمَا ۝

لَحْنٌ يَسْتَبِقُونَ ۝

عَلَى أَنْ يُبْدَلَ أَمْثَالَكُمْ وَلَنُفِشَكُمْ فِي مَا ۝
أَوْ تَعْلَمُونَ ۝

وَلَقَدْ عَلِمْتُمُ النَّشْأَةَ الْأُولَى ۝

فَلَوْلَا تَذَكَّرُونَ ۝

63. Do you see what you sow?	63. A-fa-ra-ai-tum-maa tah-ru-soon.	أَفَرَأَيْتُمْ مَا تَحْشَرُونَ ۝
64. Do you cause it to grow, or are We causing the growth?	64. A-an-tum taz-ra-'oo-na-hoo am nah-nuz-zaa-ri-'oon.	أَأَنْتُمْ تَزْرَعُونَهُ أَمْ نَحْنُ الْمَزْزِعُونَ ۝
65. If We wished, We could make it scorched. then you would remain ever exclaiming :	65. Lau na-shāa-u la-ja-'al-naa-hu hu-taa-man fa-zal-tum ta-fak-ka-heon.	لَوْ شَاءَ رَبُّنَا لَجَعَلْنَاهُ حُطًا فَمَا تَرَ إِلَّا أَهْلَهُ يَنْقَلِبُونَ ۝
66. Indeed, we are left encumbered,	66. In-naa la-mugh-ra-moo-na-	إِنَّا لَمُعْزَمُونَ ۝
67. No, but we are deprived.	67. bal nah-nu mah-roo-moon.	بَلْ نَحْنُ مُعْزَمُونَ ۝
68. Do you see the water which you drink?	68. A-fa-ra-ai-tu-mul-māa-al-la-zee tash-ra-boon.	أَفَرَأَيْتُمُ الْمَاءَ الَّذِي تَشْرَبُونَ ۝
69. Do you send it down from the clouds, or do We send (it) down?	69. A-an-tum an-zal-tu-moo-hu mi-nal-muz-ni am nah-nul-mun-zi-loon.	أَأَنْتُمْ أَنْزَلْتُمُوهُ مِنَ الْمُزْنِ أَمْ نَحْنُ الْمُنْزِلُونَ ۝
70. If We wish, We could make it brackish. Then why do you not give thanks?	70. Lau na-shāa-u ja-'al-naa-hu u-jaa-jan fa-lau laa tash-ku-roon.	لَوْ شَاءَ رَبُّنَا لَجَعَلْنَاهُ آجًا فَلَسْ لَا تَشْكُرُونَ ۝
71. Do you see the fire which you kindle ?	71. A-fa-ra-ai-tu-mun-naa-ral-la-tee too-roon.	أَفَرَأَيْتُمُ النَّارَ الَّتِي تُورُونَ ۝
72. Did you produce the tree of that (whereof you obtain fire), or do We produce (it) ?	72. A-an-tum an-sha'-tum sha-ja-ra-ta-haa am nah-nul-mun-shi-oon.	أَأَنْتُمْ أَنْشَأْتُمُ الْشَّجَرَةَ أَمْ نَحْنُ الْمُنْشِئُونَ ۝
73. We * did make it a Reminder. and a provision for comfort of the dwellers of the wilderness.	73. Nah-nu ja-'al-naa-haa taz-ki-ra-tanw- wa-ma-taa-'al-lil-muq-ween.	نَحْنُ جَعَلْنَاهَا تَذْكَرًا وَقَرًا لِلْمُقْوِينَ ۝

74. Then glorify the name of
your Great RABB.
(Guardian Lord).

74. Fa-sab-bih bis-mi Rab-bi-
kal-a-zeem.

سُبْحَانَكَ يَا عَظِيمُ

SECTION 3.

RU-KOO'3.

75. No. I swear by the setting of
the stars.

75. Fa-laa uq-si-mu bi-ma-wan-
qi-'in-nu-joo-mi

لَا أَقْسِمُ بِوَجْهِكَ الْكَرِيمِ

76. And it is indeed a great oath,
if you but knew.

76. wa in-na-hoo la-qa-sa-mul-
lau ta-'la-moo-na 'a-zeem

بِرَأْسِهِ الْقَسْمُ لَوْ تَعْلَمُونَ عَظِيمٌ

77. Indeed it is the most
honourable Qur-aan.

77. In-na-hoo la-qur-aa-nun-
ka-reem.

إِنَّهُ لَقُرْآنٌ كَرِيمٌ

78. (Preserved) in a well-
Guarded Book,

78. Fee ki-taa-bim-mak-noon.

فِي كِتَابٍ مَكْنُونٍ

79. None but the very pure shall
touch it,

79. Laa ya-mas-su-hoo il-lal-
mu-tah-ha-roon.

لَا يَمَسُّهُ إِلَّا الْمُطَهَّرُونَ

80. A Revelation from the
RABB (Guardian Lord) of
the worlds.

80. Tan-zee-lum-mir-rab-bil-
'aa-la-meen.

تَنْزِيلٌ مِّن رَّبِّ الْعَالَمِينَ

81. Do you then (dare)
lazily ignore, this Message?

81. A-fa-bi-haa-zal-ha-dee-si
an-tum-mud'hi-noon.

أَفِيهَذَا الْحَدِيثِ أَنْتُمْ مُذْهَبُونَ

82. And you make your
livelihood to belie (it)

82. Wa taj- 'a-loo-na riz-qa-
kum an-na-kum tu-kaz-zi-
boon.

وَتَجْعَلُونَ رِزْقَكُمْ أَنْتُمْ مُكذِّبُونَ

83. Then why do you not (inter-
vene) when (the soul)
reaches the throat (of the
dying),

83. Fa-lau-laa i-zaa ba-la-gha-
til-hul-qoom.

فَلَوْلَا إِذَا بَلَغَتِ الْحُقُوفَ

84. And you at that time shall
be looking on?

84. Wa an-tum hee-na-i-zin tan-
zu-roon.

وَأَنْتُمْ حِينِيذٍ نَّظَرُونَ

85. And We are nearer to him
than you, but you do not see
(Him).

85. Wa nah-nu aq-ra-bu i-lai-hi
min-kum wa laa kil-laa tub-
si-roon.

وَحَنَّا أَقْرَبُ إِلَيْهِ
وَمَنْكُمْ وَلَكِنْ لَا تَجِدُونَ

86. So why do you not, if you are
not under the control of any
one,

86. Fa-lau laa in-kun-tum ghai-
ra ma-dee-neen.

فَلَوْلَا إِنْ أَنْتُمْ غَيْرٌ مَّدِينِينَ

87. Bring it (the soul) back,	87. Tar-ji- 'oo-na-haa	تَرْجِعُوا
If you are truthful?	in-kun-tum saa-di-geen.	إِنْ كُنْتُمْ صَادِقِينَ
88. So, if he be of the near ones (to Allah).	88. Fa-am-maa in kaa-na min-nal-mu-qar-ra-been.	فَأَمَّا إِنْ كَانَ مِنَ الْمُقَرَّبِينَ
89. Then (for him) is the repose and fragrance.	89. Fa-rau-hunw-wa rai-haa-nunw-	فَرَوْحٌ وَرَيْحَانٌ
and a Garden of Delight.	wa jan-na-tu na-'eem.	وَجَنَّتُ الْعِيمِ
90. And if he be of the people of the right hand;	90. Wa am-maa in kaa-na min aṣ-haa-bil-ya-meen.	وَأَمَّا إِنْ كَانَ مِنَ أَصْحَابِ الْيَمِينِ
91. So : Peace upon you — from the people of the right.	91. Fa-sa-laa-mul-la-ka min aṣ-haa-bil-ya-meen.	فَسَلَامٌ لَكَ مِنْ أَصْحَابِ الْيَمِينِ
92. But if he be	92. Wa am-maa in kaa-na	وَأَمَّا إِنْ كَانَ
from the believers (and) the erring ones,	min-nal-mu-kaz-zi-bee-nad-daāl-leen.	مِنَ الْمَكْذِبِينَ الصَّالِينَ
93. Then his entertainment is with boiling water,	93. Fa-nu-zu-lum-min ḥa-mee-minw-	فَنَزُلُ مِنْ جَحِيمٍ
94. And entrance into (Hell) Fire.	94. wa taṣ-li-ya-tu ja-ḥeem.	وَتَصْلِيَةُ جَحِيمٍ
95. Surely, this is the very truth of Certainty.	95. In-na haa-zaa la-hu-wa ḥaq-qul-ya-geen.	إِنَّ هَذَا لَهُوَ الْحَقُّ الْيَقِينُ
96. Then glorify the name of your Great RABB (Guardian-Lord).	96. Fa-sab-bih bis-mi Rab-bi-kal-'a-zeem.	فَسَبِّحْ بِاسْمِ رَبِّكَ الْعَظِيمِ

Verses 49 - 56 : They are replied in the affirmative to the effect that the earlier and the later generations all shall certainly be gathered together on a day appointed by Allah. Then the straying repudiators will be served with a meal of "Zaqqoom" (A tree in Hell bearing very bitter and foul-smelling fruits) with which to fill their bellies. Also see *Verses 62 and 43 of Soo-rahs 37 As-Saffaat and 44-Ad-Dukhan* respectively in which the tree *Zaqqoom* has been mentioned. This will be followed by the service of boiling water which they will have to drink like thirsty camels. This will be their entertainment in Hell on the Day of Recompense.

Verses 57 - 62 : Allah tells the disbelievers in these verses that it is He Who has created them and their creation is in reality due to the intercourse of man and woman. He has appointed a day for their death. His is the sole authority to create life then to determine the hours of its death. None can frustrate Allah in this prerogative of His in decreeing birth and death and changing the existing form and shape, temperament and

nature of men to some other pattern. He is likewise fully Independent and Competent to change the existing process of man's birth to some other process not known to man. This may refer to the recently discovered process of birth by insemination. Why does man not remember the complicated process of his own first birth to put faith in Allah's Ability to give him a second life which is much easier for Allah than the creation of man's first life?

Verses 63 - 70 : In further proof of His Creative Wisdom and Ability Allah mentions man's cultivation of land to grow various crops which spring up only with the help of Allah. Allah is indeed the Real Cultivator of these crops. Sometimes when Allah so wills, He turns the crops into sheer chaff and the cultivators remain stunned at their labour so lost and murmur about this loss. Then Allah draws their attention to the water which they and all living beings drink. This great blessing of water is available only by virtue of Allah's mercy. At times and in places Allah turns the water into salt water unfit for use like the sea water.

Verses 71 - 74 : In these verses Allah reminds man of His great blessing of the fire as it is He who created the tree by rubbing two twigs of which against each other fire was made in olden days. Even otherwise, men get fire by burning fire-wood, charcoal and mineral coal which can all be traced back to trees. See also verse No. 80 of Soorah 36 - - Yaa-seen. Allah has spoken of Fire as a reminder and an indispensable necessary of human life. A reminder, because it reminds man of the Hell-Fire. It also serves as a sign of human habitation to travellers in deserts and in other places and guides the ships at sea through Light-houses. What an indispensable necessary it is! Had there been no fire, human life would have been no better than animal life. Allah, therefore, asks the Holy Prophet (Sallallahu alaihi wa sallam), and through him the Ummah, to glorify the name of your Great lord for these precious gifts.

SECTION 3

Verses 75-82 : In these verses Allah mentions on oath the *Glory* and *Grandeur* of the Holy Qur-aan which is preserved in a protected book, i.e.. The Preserved Tablet, (**لوح محفوظ**). So sacred it is that only the clean and purified ones are allowed to touch it. There is a detailed discussion about the meaning of the words (**لا يمسها الا الطهرون**) (None but the clean and purified ones shall touch it). The interpretation generally prevalent is that the Qur-aan should be neither touched nor written by any one who is not with ablution but it can be recited from memory or by looking at the Book even without ablution. Being a Revelation of Allah, the Lord of the worlds, it does deserve this veneration and reverent attention. It is a matter of great regret that these infidels are so obstinate in, and fond of, denying the Qur-aan and its message, as if in this denial lay the sustenance of their life.

Verses 83 - 96 : In these verses Allah reminds the infidels of their foolishness and perversity. They are told that if they think that they are safe from the grip of Allah and are independent in their affairs why do they not rescue from death a person who is on his death bed? They can indeed never do this. On the other hand, Allah (and His Angels) are nearer to the dying man than they. The truth remains that they are helpless. The dying man has to surrender his soul to Allah's Angels and enter the next world of the Hereafter. In the Hereafter he shall enter Paradise to enjoy its many blessings if he belongs to the group of the favoured servants of Allah. If he belongs to the group for the Right Hand, then "you shall be greeted with the words of **"سَلَامٌ عَلَيْكَ"** (Peace). On the other hand if he is from among those who used to reject the Message of the Qur-aan and strayed from the right path, his entertainment will be boiling water and entry into Hell. This is the truth of ascertained certainty. Then Allah repeats his command to the Holy Prophet (Sallallahu 'alaihi wa sallam) - - and through him to the Ummah - - to glorify the name of your Great Lord.

Allah knows best the truth.

MORALS TO LEARN FROM THIS SOO-RAH

1. Make it a daily routine to recite this verse daily at every night, preferably after the Maghrib Prayers to protect yourself from starvation and other forms of financial stringency.
2. The main lesson is to believe in Allah, His Prophet (Sallallahu alaihi wa sallam), Allah's final Authority and Power.

AN EARNEST APPEAL TO OUR RESPECTED READERS

This bi-monthly and bi-lingual Journal, *Al-Yaqeen International*, was founded about forty-five years ago. As our readers are well aware, with their monetary and moral cooperation and by the infinite mercy of Almighty Allah the Journal has, ever since its inception, been serving the cause of Islam and spreading the heavenly message of the Holy Qur-aan and the Sunnat throughout the world continuously.

As is also well known, we did not encumber the pages of the Journal with advertisements. This was simply to keep ourselves aloof from any vestiges of monetary considerations.

We, however, now find ourselves in a blind lane, not knowing how to get out of it. The costs of printing charges and printing materials as also postal charges have gone up manifold. We are, therefore, left with no alternative but to appeal to our readers to come to our rescue in order to enable us to keep the candle of Divine light burning.

They can help us by trying to increase the number of the readers by introducing the journal to their friends and relatives and by inducing them to subscribe to the Journal. Those who are receiving the Journal as free gift may also strain a bit their pockets to become paying subscribers, so that the candle of spiritual light may keep burning with a steady flame, unaffected by the stormy winds of *Kufr* and *Ilhad*.

May Allah guide us all on to the path of Islam and keep us firm thereon.

Some Haves and Have — Nots Picked Up From the Holy Qur'aan

We quote below sayings of Qur'aan Majed for the guidance of our Readers, who it is believed, shall take lessons from them and try to adjust themselves.

I. Almighty Allah is with those who —

- (a) Patiently persevere—(2-149 & 153; 3-46 & 66).
- (b) Restrain themselves—(2-194 & 153; 3-46 & 66).
- (c) Believe (in Him)—(8-19).
- (d) Establish regular prayers and practise regular charity—(5-13).

AL-HADIS: Hazrat Ayesha (*Razi Allahu 'anha*) reported that a Jewess went to her and narrated the punishment of the grave. She said to her: May Allah give you protection from the punishment of the grave. Hazrat Ayesha (*Razi Allahu 'anha*) asked the Apostle of Allah about the punishment of the grave. "Yes" he said, "the punishment of the grave is a fact." Hazrat Ayesha said: I did never see the Prophet say a prayer afterwards except that he sought refuge to Allah from the punishment of the grave. — (Agreed).

AL-HADIS: Hazrat Anas (*Razi Allahu 'anhu*) reported that the Messenger of Allah (*Sallallahu 'alaihi wa sallam*) said: Verily charity appeases wrath of the Lord and removes pains of death. — Tirmizi.

II. Almighty Allah bestows His love upon those who —

- (a) Do good—(2-195, 3-134 & 148).
- (b) Keep themselves pure and clean—(2-222, 9-108).
- (c) Act right—(3-76, 9-4 & 7).
- (d) Put their trust in (Him)—(3-159).

III. Almighty Allah does not love —

- (a) The transgressors—(2-190).
- (b) The ungrateful and the wicked—(2-276).
- (c) The arrogant and the vain-glorious—(6-36; 16-23).
- (d) The treacherous—(9-58).
- (e) Those who reject Faith—(3-32).
- (f) Those who do wrong—(3-57 & 140).
- (g) Those given to excesses—(5-90).
- (h) Those who trespass the bounds (of Allah)—(7-55).
- (i) Those who make mischief—(10-81).
- (j) That the evil should be noised about—(4-148).

AL-HADIS: Abu Hurairah (*Razi Allahu 'anhu*) reported that the Holy Prophet (*Sallallahu 'alaihi wa sallam*) visited the grave of his mother and wept and caused those around him to weep. He said: I sought permission of my Lord to seek forgiveness for her, but He did not give me permission; and I sought His permission to visit her grave, and He gave me permission. So visit the graves, for they remind death — (Muslim).

عباد الرحمن أهل الخوف والرجاء

بقلم الدكتور محمد السعدى فرهود

بسم الله الرحمن الرحيم

يقول الله تعالى في صفة عباد الرحمن : « والذين يبيتون لربهم سجدا وقياما ، والذين يقولون ربنا اصرف عنا عذاب جهنم ان عذابها كان غراما ، انها ساءت مستقرا ومقاما . »

هؤلاء هم أهل الخوف والرجاء :

لقد قضت حكمة الله تعالى ان جعل النهار معاشا والليل لباسا ، ففي النهار يكون السعى ، والانتشار في الأرض ، والابتغاء من رزق الله ، وفي الليل يكون السكن والبيات واللباس والراحة ، هكذا يكون الناس كافة وهكذا يكون تقسيم الوقت بين أنهارهم ولياليهم .

وعباد الرحمن يختصون من جملة الناس بخصيصة أنهم يبيتون الليل سجدا وقياما ، يحيون الليل بالعبادة ، وذكر الله وطاعته ، وقراءة القرآن وتربته ، ما استطاعوا الى ذلك سبيلا ، (علم أن سيكون منكم مريض ، وآخرون يضربون في الأرض يبتغون من فضل الله ، وآخرون يقاتلون في سبيل الله فاقروا ما تيسر منه) ، فما تيسر من القرآن كاف في إحياء الليل بالعبادة فقد علم الله أن من عباده من ينشد الراحة والصحة فلا يقوى بسبب مرضه على قيام الليل كله ، ومن عباده من ينتشر في الأرض ابتغاء الرزق فلا ينبغي أن تعطله العبادة في الليل عن طلب الرزق والسعى في سبيل المعاش ، ومن عباد الله من يرابط أو يقاتل في سبيله فهو بحاجة الى أن يأخذ من ليله لنهاره ليقوى على القيام بواجبه ، وهذا رسولنا - ﷺ - فيما روى عنه كره

مقالة النفر الثلاثة الذين أقسم أحدهم بالله أن يمضي الليل كله قائما لا ينام ، وحلف الثاني أن يصوم الدهر كله ، وآلى الثالث ألا يمسه النساء ، فخطب فيهم رسول الله وأذكرهم أنه - ﷺ - أحبهم لله ، ومع ذلك يقوم وينام ويصوم ويفطر ، ويتزوج النساء ، وقال عليه الصلاة والسلام في ذلك : (هذه سنتي ، فمن رغب عن سنتي فليس مني) . على أن المؤمن لا يخاف وقته لحظة من ذكر الله ، فهو يراقبه في سعيه ومعاشه ، وفي قيامه ونماجه ، وفي حركته وسكوته ، وفي أمره كله ، ليحقق مفهوم الاحسان و (الاحسان أن تعبد الله كأنك تراه فان لم تكن تراه فإنه يراك) . وكل عبد يراقب الله في تجارتة وفي عمله وفي نظام حياته هو عبد محسن ، فاذا انضم الى هذا أن يستحضر الله كان الله عند ظنه وجازاه الله بمثل طئه ، بل بما هو أكثر ثوابا . وفي الحديث القدسي يقول الله تعالى : (أنا عند ظن عبدي بي ، وأنا معه اذا ذكرني . فان ذكرني في نفسه ذكرته في نفسي ، وان ذكرني في ملأ خير منهم ، وأن تقرب الى شبرا تقربت اليه ذراعا ، وأن تقرب الى ذراعا تقربت اليه باعا ، وان أتاني بمشي أتية هرولة) .

وَقَفَّارًا لِّلَّهِ لِيَأْخُذَ وَيَرْحَمَ

عَلَىٰ حَبِيبِكَ خَيْرَ الْخَلْقِ كُلِّهِمْ
لِكُلِّ هَوٍّ مِنَ الْأَهْوَالِ مُفْتَحِهِمْ

يَا رَبِّ صَلِّ وَسَلِّمْ دَائِمًا اَبَدًا
هُوَ الْحَبِيبُ الَّذِي تَرَجَّى شَفَاعَتَهُ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

بَلِّغْ عَلَى بَعَالِهِ
كَشَفَ الدَّجَى بِجَمَالِهِ
حَسَنَتْ جَبِينُ خِصَالِهِ
صَلُّوا عَلَيْهِ وَآلِهِ
اللَّهُمَّ صَلِّ عَلَى سَيِّدِنَا مُحَمَّدٍ وَآلِهِ وَعَمِّرْهُمْ بِعَدَدِ مَنْ مَقُولُكَ كَلِمَةٌ

الكلمات الافتتاحية

مقاومة متزايدتين نجاه الإسلام من قبيل قوى الاتحاد و الكفر و الشرك سواء من الداخل و الخارج فعلى العالم الإسلامى توحيد صفوفهم و جمع شملهم و قواهم و تضافر مواردهم من أجل التصدى لأعداء الإسلام و الحفاظ على شعائر الإسلام و ثقافته و صيانة رسالة القرآن الكريم و سنة الرسول ﷺ و عملنا على هذا النهج لنصبرنا الله تعالى ، قال الله تعالى :

يا ايها الذين امنوا ان تنصروا الله ينصركم وثبت اقدامكم
سورة محمد : ٧

ان ينصركم الله فلا غالب لكم

سورة آل عمران : ١٦٠

ولينصرون الله من ينصره ط ان الله لقوى عزيز

سورة الحج : ٤٠

وفى الختام نرفع نداء إلى إخواننا المسلمين ، خاصة ، قراء المجلة منهم أن يمدونا بإبلاغ ما تنشر فى المجلة من كلمات الخير و الفلاح إلى أحبائهم و أقربائهم ، حتى تتم الخير و الحسنات المجتمع الإسلامى و يزهق الباطل من على سطح الأرض : إن الباطل كان زهوقا : و قل جاء الحق و زهق الباطل ط إن الباطل كان زهوقا

سورة الإسراء : ٨١

و ما علينا إلا البلاغ المبين .

إنه من عظيم دواعى سرورنا و افتخارنا أن نرى أن المجلة اليقين إنترنيتشل تدخل فى عامها السادس و الأربعين بهذا العدد و ما يميزها عن المجلات الأخرى أنها لم تحتجب عن الصدور خلال سفرها الطويل حتى مرة واحدة ولو تعرضت المجلة لشتى المشاكل والعقبات فى مسيرتها وهى من قبيل الريادة المستمرة فى أسعار مواد الطباعة و أجر العاملين و أجرة البريد و كما انخفض عدد قرائها و فوق ذلك شدة متزايدة من قبل القوى الاتحادية والمعادية ضد دين الإسلام و المسلمين و النظام الجديد (New Order) الذى قدمه الشعب الأمريكى للعالم ليس إلا سهما مسموما مصوبا إلى الإسلام و المسلمين و كل ما يحمل سمة إسلامية .

على أننا نبحنا فى إبقاء شجرة العمل الدينى مشتعلة و متوهجة بفضل الله تعالى و بعده بتعاون و إعانة أحبائنا و أنصارنا فى داخل الوطن وفى خارجه وفى هذا تشجيع لنا و تحريض و تثبيت لأفئدنا لأن نواصل عمل دعوة الدين و رسالة القرآن الحكيم و السنة المطهرة بحماس و خلوص و تقان أكثر فأكثر . فثبت الله عز وجل أقدامنا على مسيرتنا عبر السنوات القاذمة و وقفنا للقيام بكل ما يمكن فيه خير الأمة المسلمة بل خير البشرية كلها .

كما أشكرنا فيما تقدم أننا نعاني فى الوقت الحاضر ليس من صعوبات مالية فحسب وإنما تعالى من مخالفة و



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الكلمات الافتتاحية

عباد الرحمن أهل الخوف والرجاء

